

# te Karaka

THE NGĀ WHU MAGAZINE. RAUWHU SUMMER 1999



## The Answers Lie Within

Traditional Disputes Resolution Practices  
as the Way Forward

## Whose Fish Are They Anyway?

A Beginner's Guide to the Māori  
Fisheries Debate

## Rukutia! Rukutia!

An Exhibition of Southern Māori Artists



## Poroporoaki

**Kā mate o te tau kua karakahia e Tahu-Kumea kia haere ki te marae nui o te Whare Poutereraki, kia hoki anō ki te kōpū o te Hākui, haere atu rā, haere atu rā.**

**Buster Brown  
Rimu Stevenson  
Fred Te Koeti  
Robert Pomare**

**Jean Goodman (née Howse)  
John Goldsmith  
Emma Grooby  
Ruta Pitama**



Photo : Courtesy of Terry Ryan, Rehua Marae.

### Ruruhira Williams (née Tuatini)

Ruruhira Williams' karanga has welcomed thousands of visitors on to Rehua Marae.

On July the 27<sup>th</sup> Ruruhira Williams (Auntie Lu) died, aged seventy-six. Described by one of her fellow marae trustees as "a real gracious lady".

Born at Raetihi, she was the eldest of nine children of a farming family. Her father, Te Reimana Tuatini, was of Te Āti Haunui ā Paparangi of the Whanganui River and her mother was the daughter of Rakapa Potaka of the Ngāti Hauiti hapū of Ngāti Tūwharetoa and Teone Wiwi Taiaroa of Ōtākou.

As the eldest child she became her mother's helper

around home and relished the responsibility. She attended Raetihi School and later was a boarder at Turakina Māori Girls' College in Marton. She learnt the teachings of both the Ratana and Methodist churches.

In 1944 Ruruhira took up a position at Te Rahui Wahine Methodist Hostel for Māori girls in Hamilton founded by Princess Te Puea Herangi. The work entailed administrative and household duties as well as making the girls comfortable in their new surroundings. One of the girls was Princess Piki, now the Māori Queen, Dame Te Atairangikaahu.

She moved to Auckland where she worked as a doctor's receptionist and it was here that she met her husband who was a returned serviceman. They married in 1949.

They soon moved to Taumutu (near Leeston), where her mother had returned three years earlier. Ruruhira was plagued with chest problems for most of her life and before her first child was born she spent a year in the Christchurch Sanatorium with tuberculosis.

Ruruhira and her husband had two sons whilst living at Taumutu and had another two sons and a daughter after they moved to Christchurch.

Ruruhira became very involved in a large number of organisations, including the Māori Women's Welfare League, the Women's Institute, and various health organisations. She was a member of the tribal committee at Taumutu marae, and was kuia for many schools and organisations around Christchurch. She was a respected wahine rangatira on Rehua Marae, and had a strong involvement with the Durham Street Methodist Church.

Ruruhira and her husband were a driving force in the early kōhanga reo movement, helping establish the first kōhanga in the South Island at Rehua Marae. The kōhanga became one of her favourite places, and she visited each morning at 9.00 am to say prayers with the toddlers.

She was awarded a Suffrage Centennial Medal in 1993, and was presented with a Senior Achievers Award by the Governor-General in Wellington in 1995.

Ruruhira was buried beside her husband at the Taumutu Marae cemetery. She is survived by two sisters, four brothers and her five children.

### Mouru Pasco (née Haberfield, also Metzger)



For most southern Kāi Tahu, early April means the hīkoi to Kā Moutere o Tītī. However for the Metzger whānau and greater whanauka of Motupōhue and the wider Murihiku, early April this year meant a hīkoi of another kind also. On April 12<sup>th</sup> this year one of our taua went on her last hīkoi, a hīkoi that will have led her to those she loved and who have gone before her.

Mouru Caroline "Bubba" Haberfield was born to William Isaac Haberfield Jnr and Frances Mercy Haberfield (née Bailey) on the 7<sup>th</sup> of December 1911. Mouru was the first child in this marriage, but both of her parents had been married previously. William's first wife Ritea (née Rehu) died in a fire, along with their two children, at a hotel in Port Chalmers in 1907. Frances's first husband George Spencer, died leaving her with two sons, George and Stuart. William and Frances went on to have another daughter, Koa Gladys, and a son, John Kerle Tipaho "Boy". Frances's two sons from her previous marriage, the addition of another three and the whāngai of Buku and Taura Hemara made for a large family who grew up in the small settlement of Greenhills, not far from the ancestral kaik of Omaui and Owi and the shadow of Motupōhue.

Mouru had her name gifted to her by her Uncle Aritaku Maaka whose favourite aunty had carried the same name. Aritaku came from the Waimārama in Te Ika ā Māui and had Ngāi Tahu lineage from the iwi that were left behind after the migration to Te Waipounamu. Mouru's father William was amongst other things a shearer. He worked anywhere between Hawke's Bay and Ruapuke. Whilst in the north he came across Aritaku

Maaka, who told him he was the last Maaka. In reply William told Aritaku that he had an unmarried sister Ani, in Murihiku. Ani and Aritaku met and went on to marry. They established themselves in the area of Waimārama and went on to have many children.

Mouru attended Greenhills Primary School and then moved on to Southland Girls' High School. She showed academic ability and wanted to be a journalist, but eventually ended up developing photographs. The advantage of that was that today we have heaps of beautiful photos of our tīpuna which we regard as priceless taoka.

Mouru went on to marry Nicholas James Metzger in 1932. Nick's grandfather was German but was educated in England before coming to New Zealand. Their first son, Nicholas Graham "Tiny" was born the year they were married. Another child did not follow until 1943. Mouru had had her hopes pinned on a dainty little girl but instead she gave birth to a 13lb 4oz boy called Gary James.

Mouru went to her family's tītī island Pikomamaku-nui almost every season of her life. She excelled at cooking - the priest at her funeral remarked that "she made the best oyster soup this side of Jordan". The only thing she enjoyed more than preparing food was eating it. She was known to get quite demanding in later years for a pōhā of tītī, a jar of oysters, a bag of codheads or some pāua.

After Mouru's husband Nick died of multiple sclerosis at a reasonably young age, she went on to remarry long time oysterman Joseph Pasco. Despite making her last visit to the tītī islands in 1982, she and Joe had many happy times together. They lived out their retirement years in Bluff tending their massive garden, Mouru the flowers and Nick the vegetables, to a continually impressive standard. Unfortunately Mouru and Joe had to move to Calvary Rest Home in 1996 when their home in Bluff became too hard for them to manage. It was a move neither they nor the family wanted but one which had become necessary. Mouru hated living in Invercargill and called her flat "the dark hole of Calcutta". She loved coming back to Te Rau Aroha Marae for kaumātua dinners and hui and it was hard taking her back to Invercargill when her heart was so obviously thirty kilometres south of there. Mouru eventually got her wish and on April the 13<sup>th</sup> we brought her home, back to the marae for her takiauē! - and gave everyone the chance to say their poroporoaki to her.

Mouru was a very thoughtful and god-loving person and was actively involved with many religions throughout her life, most notably Catholicism.

She was laid to rest at the Greenpoint Cemetery with her first husband Nick. She overlooks the whenua and moana that provided the mahika kai that sustained her body and mind, the people she loved and the combination of the said, and more the unsaid, that she held so dear in her heart.

Mouru is survived by her husband Joe, two children, six grandchildren, six great-grandchildren and many other whānau and friends, all of whom cherish her memory.



# te Karaka

THE NGĀI TAHU MAGAZINE

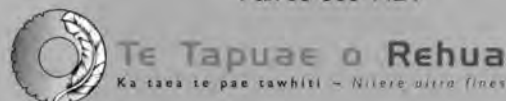
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## editorial

GABRIELLE HURIA

Welcome to issue 12 of *te Karaka*. I'm sure that you will find it an interesting and enjoyable read. *te Karaka* always appreciates receiving material from our Ngāi Tahu whānui from around the globe for publication in the magazine – thank you for your contributions, please keep them coming.

As Ngāi Tahu we can never underestimate the importance of te reo in helping us to understand who we are as a people. It connects us on a fundamental spiritual level. The use of the Kāi Tahu dialect has aroused much discussion amongst us. Kaiwhakahaere Mark Solomon shares his views on the importance of te reo and the use of the "k" on page 6.

In the feature article of this issue, Tahu Potiki provides us with an interesting perspective on the argument for Ngāi Tahu returning to a more traditional, values and principles oriented practice for disputes resolution.

Heading to the Tītī Islands for the muttonbirding season is a time that many Ngāi Tahu whānui, look forward to every year. The research programme Kīa Mau Te Tītī Mō Ake Tonu Atu, being undertaken by the University of Otago alongside Rakiura Māori, is working to ensure the plentiful supply of birds for generations to come. Taua Jane Davis is very passionate about the islands and the birds. She and her whānau have been actively involved with the conservation of wildlife on Putauhinu for more than thirty years. Jane is currently part of the tītī committee assisting the university with their research.

It is always encouraging to read of our young Ngāi Tahu Rakatahi and their diverse range of achievements. The profiles of the various Ngāi Tahu Development Corporation scholarship recipients make for an interesting read.

The next issue of *te Karaka* is due out at the end of January. In this issue we will provide you with a summary of strategic options as a result of the feedback from the Roadshows.

Until then take care and enjoy the onset of summer.

## Correction

On page 20 of the last issue of *te Karaka* we made mention of "Te Rūnanga o Ngāti Wheke". Their correct name is in fact "Te Hapū o Ngāti Wheke Inc". Our apologies for this.

Cover Photo: Flora Mei Reiri (Auntie Flo) pictured with her entry in the Rukutia Rukutia exhibition "A Child's Christening Korowai and other Occasions". Picture supplied by the Christchurch Press, photographer Julianne Myers-Poulsen.

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# Te Whare Oranga goes on Holiday

When residents of Te Whare Oranga voiced their desire at the beginning of the year to plan for a holiday, a decision was made to go skiing in Queenstown. Once the location had been decided upon, staff and residents took to working out what their priorities and interests were and what they wanted to do in Queenstown. Their first and foremost desire was to ski - most had never skied before but were keen to try it. Bungy-jumping came a close second. Their next priority was fundraising and looking for sponsorship to support and ensure a successful and enjoyable time for all. Residents put aside groceries each week to go towards a grocery hamper. The support given by Ngāi Tahu Development Corporation in providing a bungy jump for us to raffle off helped enormously in our fundraising efforts. Further support was given by PACT (The community housing Trust which funds Te Whare Oranga) and we were on our way.

The second week in August was the week decided upon as the time to take a holiday. Some fast talking by Kaiwhakahaere Joyce Lepper and the generosity of some of the Queenstown tourism operators meant that all of the individual holiday requests of the residents could be fulfilled.

This holiday was a first for residents of Te Whare Oranga. Their comments in the visitors' book, such as "awesome" and "the best holiday I have ever had", speak volumes. The boost staff have seen in residents' morale



and general wellbeing since the holiday is proof enough for them to be planning it as an annual event.

Special thanks to Ngāi Tahu Development Corporation, PACT, Coronet Peak Ski Field, TSS Earnslaw and CCS.

*Te Whare Oranga is a residential whare for tangata whenua who have had a psychiatric illness and wish to remain within a supportive Māori environment. Our kaupapa is to provide a whānau atmosphere with healthy whānau values. The model of support that we use within the whare is the Tikanga Taha Tangata model, which focuses on people's strengths as a waka to promote growth.*

## College Reunion Easter 1999

Tears of sadness welling  
My heart skipped a beat  
As I gazed around the hall  
Where "The Old Girls" did meet  
Sisters, Mothers, cousins, friends  
Teachers and Principals long gone  
We gathered to remember  
In prayer, talk and song.

Carefree, happy school days  
Spent at 290 Ferry Road  
Laughter, chatter and memories  
To each other we did unload.

Where have all the years gone?  
So quickly and so fast  
Sweet and tearful moments  
On wings of time, now past.

Happiness is attending a reunion.

I am grateful to Catherine Gudgeon and Trish Young for making the above possible. Also to the people of Tuahiwi and Rāpaki who made us welcome and entertained us - not only with a wonderful meal but with Māori songs, action and poi as well - it was unforgettable.

I thank Peter Tauwhare and Nancy for the service they conducted in the College chapel and for his appreciative speech about the mark left on history by the women who attended Te Wai Pounamu College. I am proud to be one of them. It was an uplifting reunion that I will never forget and on behalf of those present, "thank you".

Dawn Foote, NSW

## 1999

### International Employment Relations Association Conference

In July of this year, Jan West, General Manager of the Office of Te Rūnanga o Ngāi Tahu, was invited to be a panellist at the International Employment Relations Association Conference held at Lincoln University.

Jan's focus was on Ngāi Tahu staff recruitment practices and the importance of incorporating Ngāi Tahu values in this process.

# The Five-Pound Note

by Bones Risetto

Many years ago when I was a child I used to go to my grandmother's. I often used to see her put a five-pound note into an envelope. She would then post the envelope off. It was to go to Kāi Tahu for a fighting fund, I don't think she really knew what that would entail - but she kept sending it down.

One day she said to me: "you'll have to pick up the five-pound note".

It played on my mind until I went down to the South Island with my wife years later. After finishing the tunnel contract down in Cromwell, we took over the singlemen's complex there. One day I met Edward Ellison and all the Rūnanga representatives. Edward asked me if I'd like to sit in on a meeting, which I duly did. I got an appreciation of what my grandmother had told me. I got more and more interested in it and, as managers of the chalet complex, which Kāi Tahu owned and which was leased by a polytechnic, my wife and I had a great vision for this complex.

I spoke about this at the meeting. Still keeping a wary eye on that five-pound note, I started to gather in what my grandmother had said to me - so, that was the start of it.

Last year I went to a hui at Auckland University, and I was just blown away by what was said. It made me more determined to find out just where I was from and to carry on and pick up the five-pound note and then try and do something constructive, ever so small but something.

For my grandmother - I'm just trying to pick up what she said to me and go with it.

We have a meeting every two weeks, after each meeting I cannot wait till the next meeting, all of our committee are the same so its going to be very good.

Now I had an opportunity to go to a te reo wānanga, which is why I'm recording this on tape. With the problem that I have got, I just could not cope. It was okay to a point, but very soon it just got way over my head.

I want to talk about a giant kauri seedling. The seedlings that grow on the back half of the tree that doesn't get the sunlight are the weaker seedlings. I call myself one of those weaker seedlings.

So what am I saying? I want to do something for Kāi Tahu, in my own little way. I want to learn where I'm from, I want to learn te reo, but there is no education system in place for us slow learners.

I've asked tutors if they have seen other people like myself at te reo wānanga, and they've said "no". I should have also asked: "I wonder why?".

If we could have a system for people like myself maybe, if Kāi Tahu could set up a correspondence-type school, I have a vision that would work. I'm only too pleased to share that with someone and hopefully good things will come out of it.

There must be thousands of people like myself who want to learn but are too afraid to come out in the open because of the embarrassment. I'd love to talk to someone about my problem, which may be of help to others.

I thank you again for what Kāi Tahu are doing in education. But I stress once again the need to cater for people like myself who want to learn.



Bones Risetto has a love of vintage machinery





## Nurturing our Language

**"No greater harm can be done to a nation than taking away its national character, the idiosyncrasies of its spirit and its language."** *Kant*

The debate over the use of Māori language has raged for decades. We've moved on from times when speaking Māori was forbidden in some schools and institutions to a time of strong support for the passing on and learning of our language and culture.

The arguments against learning the language tend to focus on the fact that only we speak it and that it is of little use outside a social context. Business is not conducted in Māori, no other nations use it as their language and the numbers of our own people able to speak Māori are slowly reducing.

Yes, that's all true, but the issue is not so simply or unemotionally resolved. Our language is part of our history. Like our culture it tells us who we are, it tells us about our past and it paves a path for our young people to understand their identity and their future. It is an essential part of our soul and our spirit.

Without this sense of identity we falter. It's impossible to pick an appropriate pathway for the future if we don't know where we have come from.

I am very aware that this sentiment is echoed by many of you. Nowhere was it more prevalent than at the hui held during June, July and August to discuss the future for Ngāi Tahu. Consistently the message

came back that you want resources invested in maintaining and developing our culture and our language.

For me the issues are even greater than learning the language. All aspects of our dialect need to be promoted both through the spoken and written medium. We have a responsibility as literally "the last chance generation" to not only retain our language but also our dialect for future generations. It is not enough

finding an answer that is acceptable to the majority that resolves the use of the *k* as opposed to *ng*.

There is evidence both in our own tribal records and in Pākehā recollections to support the view that the use of the *k* was universal across the Kāi Tahu rohe. Perhaps the most overwhelming evidence in support of the case for the *k* rests with the spoken word that is passed from generation to generation. Many of our traditional settlements continue

to be referred to as "kaik". This appears to be a remnant of the *k* dialect.

In fact, examples of the use of the *k* are evident from nearly every area within Kāi Tahu including Kaikōura, Kaiapoi, Banks Peninsula, Moeraki, Ōtākou and Te Ara a Kewa.

Our unique vocabulary has taken generations to evolve. It belongs to us and it is the most appropriate tool available to us to describe our environment, our interactions and our practices as an

**"Our unique vocabulary has taken generations to evolve. It belongs to us and it is the most appropriate tool available to us to describe our environment, our interactions and our practices as an iwi."**

to simply promote te reo Māori. The modern Māori taught in most educational institutions is a construction representative of the "One Māori Nation" mentality. Nobody else but Kāi Tahu, ourselves, will advance our own language and we require policy which ensures its presence remains.

A more fundamental issue is addressing the internal debate and

iwi. I hope that the development of te reo Māori policy within Te Rūnanga o Ngāi Tahu will help address some of these issues and set us on a future path that will ensure the preservation of something that is fundamental and unique to Kāi Tahu.

## BUILDING PARTNERSHIPS

### Ngāi Tahu Fisheries and Te Rūnanga o Awarua Join Forces

The closing of the Tio season has seen the cementing of a very successful business partnership between Ngāi Tahu Fisheries and Te Rūnanga o Awarua, as well as being a positive move for the Bluff Community.

Te Rūnanga o Awarua were the successful tenders for the job of harvesting and processing fifty percent of the Ngāi Tahu Fisheries Tio quota for the 1999 season. They set up a company called Awarua Tio Development Limited with the support of Ngāi Tahu Fisheries to run the Tio operation and contracted the services of Rakiura Oyster Company Limited to harvest the oysters in their vessel FV Karaka, Skippered by Terry Dickson. Karaka built in 1910, had been a tug and harbour ferry in Wellington, prior to being used as an oyster boat.

The season opened on the 11<sup>th</sup> of April and by its closure on the 31<sup>st</sup> of July, 124,500 dozen oysters had been landed. Awarua Tio Development provided employment for twenty-three people over that period, the majority of whom were Ngāi Tahu and was able to provide training for two trainee oyster openers as well as providing the opportunity for other staff members to learn new skills.

Ngāi Tahu Fisheries are looking forward to the continuation and growth of this partnership. Along with providing employment for the people of Awarua, it has created goodwill for Ngāi Tahu Fisheries and for the tribe in the Bluff area. It has also increased the profitability of Ngāi Tahu Fisheries and, perhaps most importantly, the social benefits for Awarua that cannot be measured in dollar terms. The feedback from the area has been very positive. The venture has provided employment and income for local people. This in effect has enhanced the economics of the region and made for a more buoyant economy.

Ngāi Tahu Fisheries say this partnership has "proved to be an excellent example of how a trading company within Ngāi Tahu can co-operate with a rūnanga, both providing resources and skills, to the benefit of not only the individual parties but to the tribe as a whole.



Awarua Tio Development staff processing the catch



FV Karaka



# The Answers Lie Within

by Tahu Potiki

Historically as disputes arose within, and between, iwi and hapū, a number of mechanisms were employed to seek resolution. These tikaka were many and varied - different circumstances demanded different resolution processes. Certain community experts would define which tikaka should be employed for which situation, with an overall objective of restoring things to balance or acknowledging that which is correct. In some instances this process may include a religious ceremony, appealing to an atua to restore balance, it may be a simple act of revenge, it may be an exchange of taoka, or it may be based in sound logical debate. Kāi Tahu have recently been faced with internal membership and boundary challenges. The existing disputes resolution process, as articulated in the Charter of Te Rūnanga o Ngāi Tahu, has been questioned and a return to more traditional values has been proposed. Historically Kāi Tahu would have employed a whakapapa - based process to determine rights to an area or a resource. Expert holders of tribal knowledge were able to confirm or deny the legitimacy of a claim, or a dispute, over boundaries, resources or rights.

Te Rūnanga o Ngāi Tahu is the body corporate that represents the collective interests of Kāi Tahu Whānui.<sup>1</sup> Te Rūnanga o Ngāi Tahu is also the repository of Kāi Tahu's tino rakatirataka and holds and administers the collective assets of the iwi. The members of Te Rūnanga o Ngāi Tahu are the eighteen papatipu rūnaka as defined in the Te Rūnanga o Ngāi Tahu Act 1996. Within this Act the boundaries of authority for each papatipu rūnaka are semi-defined and, despite the confusing fact that some rūnaka have taken on a hapū name, it is important to note that there is little correlation between the modern, defined rūnaka boundaries and traditional zones of hapū authority. The reason for this is due not to any denial of the reality and importance of hapū, but instead to the geographical difficulties of locating hapū in one particular spot, the difficulty of holding assets as a hapū

entity, and the changeable nature of hapū ascription. (O'Regan;1992) It has been considerably simpler to reduce the collective interest to the greatest workable institution, the iwi, and to reinforce the rūnaka system as a self-management system. It cannot be denied, though, that on the whole, the system is an imposed one and, as such, there are inconsistencies with the traditional institutions of whakapapa and rakatirataka. The Rūnanga system was originally introduced by Governor Grey during his second term as Governor of the New Zealand colony (1861-68). Devised as a mechanism for the exercise of rakatirataka, rūnaka were well received in some tribal areas, although the boundary and leadership issues were poorly considered and the system was incongruous with traditional tribal patterns of leadership and governance (Cox, 1993 Walker, 1990).

Despite that, Kāi Tahu, and other iwi, adopted the system and rūnaka became the primary decision-making forum within many Māori communities. Leaders and community representatives were elected, important hapū decisions were made and local justice meted out via the rūnaka system. Grey's original intention, though, to provide a mechanism for rakatirataka, could never be realised unless he confronted the issues of whakapapa and tradition. Unfortunately, the only time the Crown ever gave these issues due consideration was when they intended to alienate land from those who held native title. So, although rūnaka fulfilled a governance role for Māori communities, issues of Article Two of the Treaty of Waitangi and rakatirataka were never fully resolved.

The Canadian Indians faced similar challenges when they attempted to

integrate the imposed Band Council system with their own traditional decision-making processes. Some Indian communities attempted to use band council government for one set of functions, such as village development and management, and more traditional governing institutions for others. "Band and tribal councils are often caught between two cultures, Indian and non-Indian, as well as between their communities and the demands of the world around them. In such a context, Indian government is no easy task". (Cassidy, page 74) Kāi Tahu's current structure is also representative of a duality of ideals.

On the one hand the iwi has rejected a hapū model, utilising instead the rūnaka system. To allow for this system the tribal rohe has been carved up into 18 separate takiwā. Each takiwā is considered a management area and the rūnaka are charged with particular guardianship responsibilities. On the other hand these

geographical areas are not electorates. A tribal member does not vote based on residency, electing someone who will represent all Kāi Tahu living within a specific geographical zone. Instead, members tend to enrol with a papatipu rūnaka based on their ancestral whakapapa connections. It is considered improper to nominate or elect a delegate to Te Rūnanga o Ngāi Tahu who does not have ancestral rights in the particular area that they represent. So despite resistance to the enduring hapū as a basis for tribal government the final product (Te Rūnanga o Ngāi Tahu) carries evidence of an unresolved argument. The rūnaka boundaries are loosely based on traditional hapū boundaries and the membership conditions are a combination of modern electoral zoning and original ancestor affiliation.

Most, if not all, rūnaka have

developed inclusive membership policies. However, these policies do tend to be multi-tiered. Firstly, you can become a rūnaka member if you descend from local ancestor A. Generally the common ancestor associated with the local traditional hapū. Secondly, you can become a rūnaka member if you descend from an 1848 ancestor. In reality, all those who descend from the former ancestor will naturally descend from the second. There is no need for the second clause of the membership policy so why is it included? It is included because there are enduring cultural characteristics that the iwi are not prepared to relinquish.

**"The whakapapa traditions of a tribe became the absolute book of law. Disputes of land and resource rights could be settled through the hearing of whakapapa and their associated traditions."**

These characteristics are important to Kāi Tahu and ultimately provide the foundation for re-establishing traditional values within a modern context. If we are to distinguish ourselves from the rest of the world, from other New Zealanders or indeed from other iwi, then we must be able to identify, and then be, what it is that makes us Kāi Tahu. Historically we could identify a unique dialect, seasonal calendar, material culture, geographical spread and ancestry that separated us from our tribal neighbours. With this unique set of circumstances came the beliefs and values that are peculiar to Kāi Tahu.

Unfortunately, our iwi reality is an indirect and broken pattern of cultural development and few identifiably traditional Kāi Tahu practices have survived through until the present day. Those that have survived, that are "culturally persistent", must be

"desirable and valued" by the iwi otherwise they, too, would have succumbed to colonialism (Alfred, 1995:76). It is important that we identify these practices which occur naturally within the iwi and then imbue our internal and external political processes with their character. We must not be diverted by the new-age interpretations of ancient tribal concepts or by the transliterating reformists who would serve us more of the same old, same old, with a colourful Māori label. Alfred draws a distinction between what he calls 'traditionalism' and 'revitalisation'. Revitalisation, he argues, amounts to the re-invention

of culture, whereas traditionalism is to "operationalise dormant values and principles located within the history and memory of the people" (*ibid* 75). The implication is that certain tribal values and practices can be isolated and referred to and ultimately modernised and applied as guiding principles or as philosophical under-

pinnings to contemporary tribal practices. One such example of cultural persistence is whakapapa. In pre-European times all things in the known universe could be explained by a complex series of relationships and genealogical descent known as whakapapa. The Void gives rise to Darkness and Light; to Sky and Earth; to Wind and Sea. From these essential elements all things can be traced and understood. As new elements were introduced into the Māori world then whakapapa were developed, new connections discovered or old connections reconsidered to encompass that which was not understood. The arrival of the Pākehā posed the problem of a tribe of men who were from outside the realm of the known world. Tohunga throughout the Māori world quickly forwarded theories about their ancient whakapapa origins, tying

<sup>1</sup> Kāi Tahu Whānui is the collective of individuals who descend from the five primary hapu of Kāi Tahu, Kati Mamoe and Waitaha, namely Kāti Kuri, Kāti Irakehu, Kāti Huirapa, Kāti Tuāhuriri and Kāti Te Ruahikihiki.



Pākehā into the same frame of reference as the rest of the world.

Whakapapa cannot be confused with Western notions of history. Pākehā history is a combination of recorded historical fact, physical evidence and a healthy dose of scientific theory and opinion. The historical fact of Māori occupation in the South Island is that of considerable hardship, high infant mortality and irreconcilable wear and tear on the body. There are huge settlements and middens that the traditions simply do not account for. The whakapapa stories do not talk about periods of starvation, annual mahika kai migrations and the slow painful deaths resulting from broken limbs and tooth decay. Whakapapa tradition does not record the mundane historical realities of Kāi Tahu life.

Instead they are more akin to Old Testament fables, telling and retelling archetypal parables imbued with theological idealism. The heroes, we assume, are real and their actions valid as a foundation for descendants to claim modern day rights. They meticulously recall the battles, the marriages and the migrations of whānau and hapū. They talk of umu takata, take tupuna, take whenua, mahi taunaha, tūturu te noho, kai taoka and tuku whenua. Each ancestral incident representing another line of longitude or latitude on the traditional map of Te Waipounamu.

The whakapapa traditions of a tribe became the absolute book of law. Disputes of land and resource rights could be settled through the hearing of whakapapa and their associated traditions.

"When the right to a piece of land, or its boundaries is disputed, these native lawyers are appealed to, and the case is investigated before all interested, generally near the spot in dispute. The counsel for the plaintiff opens his case by naming in a loud voice some ancestor, A, of his party, whom he calls the root of the land. "Ko mea te taki o te kāika. Nā..." is the form of the words in which they invariably commence. He then endeavours to prove that this root exercised some right of ownership undisputed by anyone, and deduces, step by step, the descent of his clients from this ancestor or root. If the adverse party cannot disprove the fact of original ownership, or find a flaw in the pedigree, the case would be decided nem con against them." (Shortland 1974:96) Each community invested in the production and maintenance of these experts and trusted in the accuracy of the knowledge that they held. During the latter half of last century and the early part of the twentieth century the process described above was utilised a number of times to identify the rightful 'owners' or 'shareholders' in the many traditional settlement areas (whenua papatipu) of Kāi Tahu. Particular areas of land were subjected to all the elements of customary land tenure and the experts

were called upon to recount the relevant traditions. These whakapapa discussions, and very often debates, are well documented and are the foundation of many modern day land and resource rights.<sup>2</sup> Once the right of 'ownership' was established the 'owners' then had the authority to control access to the area. As Sinclair states, "Ownership meant that the occupiers, or those traditionally acknowledged as holding title to the land, also held the rights to exploit the land's, and the adjacent coast line's resources". (Sinclair;69) They had proven mana whenua and mana moana.

It is this same process that determined which whānau were able to harvest muttonbirds annually from the Titi Islands and which were not. "No-one argued about this. It was customary law. If a strange new 'birder' arrived on an Island he spoke his whakapapa and if his claim was genuine, he was welcomed." (Wilson;45) The values that were represented in those original Titi Island

decisions must have been an acceptable and accurate reflection of the associated tradition as these same values have been maintained through to the present day. They are culturally persistent. Therefore, even today, before you are able to collect titi from the islands you must first establish your whakapapa right. This alone does

not mean that you can alight upon the shores of your beneficial island and begin to take birds. But without first having established the original whakapapa right there is no further discussion to be had. The whakapapa right must be supported by other principles accepted as part of the traditional ownership debate.

It is apparent from the evidence collected by Mantell and Shortland that each district was in some sense owned by the chiefs whose names they attached to it. This reflected older traditions of settlement...which tell of the appropriation of substantial areas by individual chiefs...either directly or more often through intermarriage. After initial acquisition, however, the right of ownership, and therefore of a say in alienation, did not depend upon the exercise of military or political power. Rather it depended, for chiefs as well as commoners, on the proximity of genealogical connections to ancestors who first claimed or lived at a particular place, or agreements between landowners to transfer property. (Anderson 1998: 108)

Anderson is referring to the established principles of Māori land tenure. They are well documented by scholars such as Doug Sinclair and George Asher and below I have briefly outlined the core principles and the Kāi Tahu term by which they are known.

**take tupuna** a right which can be established because an ancestor has asserted himself or herself over land or resource

**umu takata** using any of the tikanga below rights through conquest  
**mahi taunaha** an ancestral right proven because of the discovery and subsequent naming of the land or resource  
**tūturu te noho** rights of settlement which are only valid if there is an established inter-generational permanence or ahi kā  
**kai taoka** exchange of land or resource for taoka  
**tuku whenua** the gifting of land

It is essential that we reaffirm the importance of the whakapapa value and its associated principles to Kāi Tahu and to then consider how they may be included in modern tribal practices.

Disputes resolution within a customary tribal framework could be aided considerably by a comprehensive, collectively owned body of iwi, hapū and whānau tradition. It would be an agreed upon, absolute book of tradition that provided the cultural context within which resolution and decision making then took place.

The loss of a tohuka tradition and therefore a broken pattern of tribal knowledge management has meant Kāi Tahu have not had an overarching view of tribal tradition to rely on. Those experts described by Shortland, who were able to make an educated call on a whakapapa debate, are no longer available and we need to pursue an alternative if we are to continue to hold on to this enduring tribal value.

I suggest we establish a process of research and information gathering in an effort to collate an official Kāi Tahu record of mana whenua. A record of every known kōrero, waiata and whakapapa associated with our awa, toka, puke, mauka and moana. That we determine which whānau, hapū and tūpuna were traditionally associated with each specific area.

A process such as this is unlikely to produce evidence of exclusive rights for any one particular whānau. Instead, we are more likely to see alternative views emerging regarding the one tradition, neither one more right or wrong than the other. This gives rise to a number of whānau and hapū having traditional rights of access to a particular resource area and numerous whānau having a whakapapa connection to one takiwā as opposed to another.

I believe the process that we utilise to gather this traditional volume of knowledge should be in the form of a commission. A number of visits could be made to the many localities of significance within the rohe with a panel of commissioners made up of acknowledged experts in the field of Kāi Tahu and Māori traditional practices. The values and principles that would guide the commission's activities are those outlined above. This would go some way to providing a context for the management of customary practices within the rohe of Kāi Tahu.

(This article originated as a discussion paper written by Tahu Potiki)

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## Glossary

<b>Hapū</b>	Clan or Sub-tribe
<b>Iwi</b>	Tribe
<b>Kai taoka</b>	Exchange of land or resource for taoka or valued goods
<b>Kaitiaki</b>	Guardian or guardianship principle
<b>Kaumātua</b>	Elder
<b>Kōrero</b>	Story or talk
<b>Mahika Kai</b>	Food gathering practices
<b>Mahi taunaha</b>	Ancestral rights proven because of the discovery and subsequent naming of the land or resource
<b>Mana Whenua</b>	Divine inherited authority of the land
<b>Mana Moana</b>	Divine inherited authority of the sea
<b>Pākehā</b>	Non-Māori New Zealander
<b>Rakatirataka</b>	Chiefly authority
<b>Rohe</b>	Tribal district
<b>Rūnaka/Rūnanga</b>	Tribal council
<b>Take tupuna</b>	Rights which can be established because an ancestor has asserted himself or herself over land or resource using accepted traditional practice
<b>Takiwā</b>	Tribal district
<b>Tikaka</b>	Customs
<b>Tuku whenua</b>	Gifting of land
<b>Tohunga/tohuka</b>	Tribal knowledge experts
<b>Tūturu te noho</b>	Rights of settlement which are only valid if there is an established intergenerational permanence or ahi kā
<b>Umu takata</b>	Rights through conquest
<b>Upoko</b>	Leader of sub-tribe or clan
<b>Waiata</b>	Song
<b>Whakapapa</b>	Genealogical links
<b>Whānau</b>	Family

<sup>2</sup> See particularly 1910 Native Land Court of Enquiry — Invercargill, regarding muttonbirding rights, the 1891 discussions at Ōtakou regarding 'owners' in the Otago Block and the proceedings of the Ngāi Tahu Census Committee, 1929, regarding the 1848 Kaumātua Lists



# Jane Davis - a Tava With a Passion

by Rob Tipa

Earlier this year Oraka-Aparima taua Jane Davis, of Riverton, was made a Member of the New Zealand Order of Merit (MNZOM) for her services to Ngāi Tahu and to her community. In this article she explains to Rob Tipa her wide-ranging interests in the revival of her Murihiku people.

For Jane Davis, her family's annual mutton-birding trip to the Titi Islands on the remote and exposed south-west corner of Rakiura is like stepping back in time to a sacred place visited by generations of her tipuna before her. "It is an important family time," she says. "It's a strong link with our background and an identity of who we are." "It's just that time of being away together and I think it's doing the things you know your ancestors have done before you. You might not be doing it the same way, but when you walk that track at night it's the same thing that someone two or three generations before you did too. Where you sit down to rest is often the same place they sat down to rest too."

That gives her a real sense of belonging and is the same for generations of Rakiura people who make the annual pilgrimage south, whether they are "birding" seriously or just there because they love the peace and sanctuary of their offshore islands.

Jane Davis traces her whakapapa back to one of the earliest European settlements in the south when sealers and whalers from Europe and North America married into southern Māori families and settled on Whenua Hou, or Codfish Island, just off the north-west corner of Rakiura. "I'm a descendant of three women—Wharetutu, who married George Newton, and Popola, who lived with Joseph Honor. My grandfather was John Hunter. His father, an American whaler, married Kawiti."

Jane's family has harvested titi on Putauhinu Island over many generations and the bird represents a major part of their winter kai.

She says it may be hard for conservationists to understand the genuine love birders have for the titi, but they see the benefit of the harvest. The titi returns every year and, while the population fluctuates from one season to the next, the birds were in abundance this year. "The annual titi harvest has supported a lot of whānau over the years and I think it's a continuation of what a lot of our old people did before us. It sent a lot of our children to school well clothed.

It's been a good thing for the families down here. It's been a real industry exclusively owned by Rakiura people. We're extraordinarily lucky to have the islands and we're lucky the bird comes back to us each time."

Jane and her family have also been actively involved in wildlife conservation on Putauhinu for over thirty years. In 1964 they supported the Wildlife Service in the transfer of the, endangered saddleback from a kiore invasion on Taukihepa Island to Big Island, which was rat-free, and

some came to Putauhinu, which had kiore. The saddleback survived on Putauhinu for 35 years, but the numbers never grew.

Two years ago, Jane and her family took their belief in practical conservation a step further with a rat eradication programme. They negotiated with all the families on the island, which took two years, and the Department of Conservation then applied for and got the resource consents required. It has been so successful, Jane proudly counts it as one of her greatest achievements.

"Last year we saw some results but this year it has been absolutely fantastic," she says. There has been an explosion in saddleback numbers, particularly the younger jackbirds, as well as parakeets, tuis, bellbirds, fantails and tomtits. The fernbird and robin were also transferred there in the last year and plans are afoot to return the mystical hakuwai to the island.

The family is strongly committed to titi research and supports zoology students from the University of Otago involved in studies on the island during the birding season each year.

On the political front, Jane along with her late husband Wiremu (Bill), has long been involved in the committee that administers the Crown Titi Islands. "Bill was the member for years," Jane says. "But because he was away fishing we had this strange arrangement where I'd attend the meetings and he'd go fishing."

Bill and Jane Davis were married in 1951 and Bill fished out of Bluff and the couple joined the exodus to Invercargill, staying there several years. They eventually returned to Riverton, where they ran the Riverton Lodge Hotel for a number of years before moving back to Riverton Rocks to retire.

When people first started talking about the Ngāi Tahu Claim, Jane and her husband had a dream of seeing the islands returned to the Rakiura people. "To be perfectly honest, we didn't have a clue about the Claim except what our old people had told us."

With precious old notebooks from Jane's grandmother, the pair were drawn into researching the history of the islands and took the Claim to their hearts, eventually putting their submission to the Waitangi Tribunal for their



return.

"I guess I'm a fairly stubborn person," Jane reflects quietly. "I guess I never thought it wouldn't happen, that if we kept on long enough we would be successful. And we did and we have been and we are."

There is some encumbrance, but I think what we have managed to negotiate through is very workable for Rakiura Māori and we've got a chance now to prove we can manage our islands. We have always managed them but there are some things we will change and there is much that we won't."

"Nothing will change for the beneficial islands; they'll stay the same, but we're compelled to do a plan for the newly returned islands, which are now being called the Rakiura Titi Islands. We do have to do our management plan within a certain time and that will happen."

Jane Davis has also been closely involved in the strong cultural revival in Murihiku during the last five years led by people like George Te Au, and others, who were concerned at how fast their culture was disappearing.

Both Oraka (Colac Bay) and Aparima (Riverton) had strong Māori settlements in earlier times, but during the 1940s there was a real population drift from western Southland to Bluff, because that was where the work was, with the freezing works, the wharves and in fishing.

When the Colac Bay School was closed the Oraka-Aparima Rūnanga rented the school. A few years ago they bought it through Ngāi Tahu and are currently in the process of refurbishing it with a new kitchen and ablution

## News from the Whakapapa Unit

### Making it easier to contact us

Did you know that you can now send email to Whakapapa Ngāi Tahu?

With the increasing number of people using the Internet throughout Aotearoa and all round the world, we are now able to offer a direct route to Whakapapa Ngāi Tahu. Until now we have had messages forwarded to us from various places, so we have decided to make it easier for you to contact us directly. Just send your email to:

**whakapapa@ngaitahu.iwi.nz**

### Check us out on the Internet

To assist people wishing to enrol you will find that a copy of the enrolment form can now be downloaded from our Internet site ([www.ngaitahu.iwi.nz](http://www.ngaitahu.iwi.nz)).

There is a choice of two front pages depending on numbers enrolling:

1. Single enrolment – standard form for one person
2. Family enrolment form – for members of one family living at the same address

We have also modified the whakapapa pages to provide more space to record family members. You will see that each parent now has a full page rather than half a page.

block as a marae serving western Southland.

Jane says the base of people actively involved in the marae is not large. That's a worry to all of us in the rūnanga. We find that the families that are involved are the ones that carry all the load. There's a lot of work involved and it grows daily.

"I think I could just about say for every rūnanga we do need more people who want to take an active role," Jane's political influence spread beyond the Murihiku boundaries when she was elected on to the Ngāi Tahu Māori Trust Board in 1989. She was the only woman on the board. It was a steep learning curve and a stimulating experience for her and at times she was very conscious of the serious implications of the decisions they were making for the future of their people.

"I'm probably better known for my common sense than business management skills," she says with a chuckle. In 1997 she was appointed to the board of Ngāi Tahu Holdings Corporation, which holds the responsibility for growing the pūtea the tribe received from the Crown settlement last year.

"There's a strong cultural and educational revival among our people but it's going to take us some time to target where we should best put our money."

And that's the challenge that lies ahead.

When you have completed the form, send it to us with a copy of full birth certificate(s) to:

**Registration Officer  
Whakapapa Ngāi Tahu  
PO Box 13-046  
CHRISTCHURCH  
NEW ZEALAND**

### Getting a fix on age

There is always a lot of interest in looking at the statistical breakdown of the numbers of people enrolled by age:

Pre-school	1066
Primary school age	3408
Secondary school age	2131
Over 18	4925
30 something	4109
40 something	3456
50 something	2163
60 plus	2591

(As at 20 August 1999, excludes 750 where no date of birth listed)



# Kia Mau Ki Te Titi

## Rakiura Māori and Scientists team up to keep the Titi forever

Generation upon generation of Rakiura Māori 'have heeded the call of the tītī. Every year they journey to the islands scattered around the shores of Rakiura (Stewart Island) to harvest the young tītī chicks. The tītī harvest is the last remaining large-scale traditional wildlife harvest by Māori. It is a link to the past and a statement of who Rakiura Māori are. It is a sign of the future too – a practical demonstration of Mana whenua in the driving seat to manage and safeguard mahinga kai. Rakiura Māori are the kaitiaki of the tītī.

The harvest starts at the beginning of April and can last until the end of May. Many muttonbirders arrive on their manu (birding ground) as early as March the 15<sup>th</sup> in order to prepare for the oncoming season. The season is divided into two periods – the nanao and rama (torching). Nanao literally means "to bring forth". It refers to the period when the chicks are taken from their nesting burrows during the daytime. By late April the young birds begin to emerge from their burrows at night to flap their wings and lose down. This starts the rama – when chicks are harvested by torchlight.

Biologists call tītī by their latin name *puffinus griseus*. Many Pākehā ornithologists call them sooty shearwaters. The tūpuna called the adults hakoko, kaiaka and kaihoka.<sup>2</sup> The tītī whakapapa links them to the Order Procellariiformes, which also includes albatrosses.

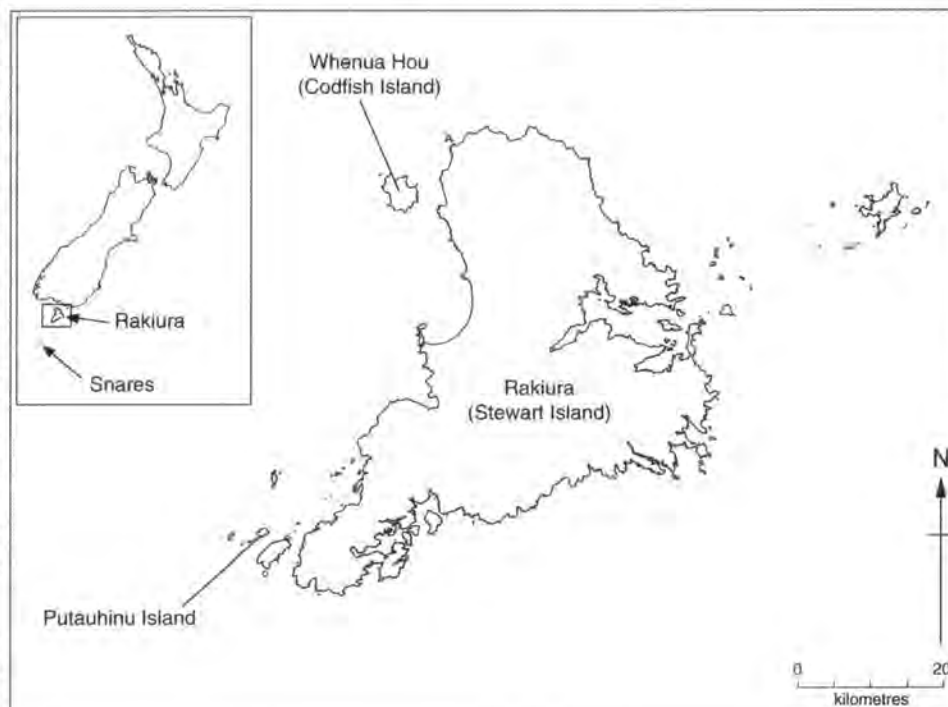
Our birds are remarkable travellers, migrating from Rakiura to the Northern Hemisphere and back each year. Breeding adults arrive back in New Zealand waters in late September, while non-breeders arrive a month or

two later. They remain the most abundant of all seabirds in the Southern Hemisphere, however climatic fluctuations may have caused recent declines in adult bird numbers. Many adult birds are being accidentally caught in fishing nets worldwide, especially in the Northern Hemisphere. This "bycatch" could account for hundreds of thousands of tītī deaths each year.

Rakiura Māori want tītī to remain plentiful for future generations to harvest. This led them to develop the Kia Mau Ki Te Titi Mō Ake Tonu Atu (Keep The Titi Forever) research programme in 1994.

The Rakiura Titi Island Administration Body is the elected group of muttonbirders taking measures to manage the resource. They sought and were granted approval by the muttonbirding community to enter into a co-management research project with ecologists for the University of Otago. The primary aim is to safeguard the tītī resource for Rakiura Māori and their mokopuna.

A 'cultural safety' contract guides the working partnership. Rakiura Māori retain complete ownership of the intellectual property rights of the traditional environmental knowledge. Scientific data gathered on tītī ecology and harvests is jointly owned by the University of Otago and Rakiura Māori. The scientific data must be published, no matter what it predicts about the sustainability or otherwise of the tītī harvests. This safeguards the integrity and scientific ethics of the research team. However, the results must first be communicated to Rakiura Māori and practising birders to help interpret them. Rakiura Māori can demand that the data is given to other scientists for a second opinion



# Mō Ake Tonu Atu

by Jane Kitson

if they are unhappy with the predictions.

One of our social objectives is to maximise tangata whenua involvement in the research. Eventually Rakiura Māori will undertake the research entirely by themselves. The university team wants to do itself out of a job by helping build an ecological research capacity amongst tangata whenua as soon as possible. Jane Kitson is the first Rakiura Māori PhD student in the team, and there have been at least ten Kāi Tahu involved with the Honey Moon fieldwork so far. Delta Russell has been one of the main Rakiura research assistants. But the research team needs more tangata whenua to step forward for the mahi, especially more students to train as ecologists.

The kaitiaki are hard working volunteers who the research team could not do without. The research is expensive. It is funded mainly by the Foundation for Research, Science and Technology through their Public Good Science Fund. Te Rūnanga o Ngāi Tahu, NZ Aluminium Smelters, the Pacific Conservation and Development Trust and the University of Otago have also generously assisted in establishing the study. South West helicopters give the team a lift, by shifting the research gear to and from the Titi Islands for free.

Much of the research is centred on Putauhinu Island. Birders there have generously set aside rāhui areas where hatches have been placed over the nesting chambers. This allows researchers to extract the chicks to measure their growth and survival to fledglings and to compare their size with the chicks that are harvested. Research is also carried out on the Snares and Whenua Hou to compare unharvested sites with harvested ones.

Titi abundance and breeding success is measured using a "burrowscope". This is a miniature infrared camera on the end of a long tube that we gently manoeuvre deep down burrows. Pictures of eggs, chicks or adults in the burrow are relayed to a small television

screen at the other end of the tube. It can take several hours to examine only twenty burrows, but the information gained is crucial.

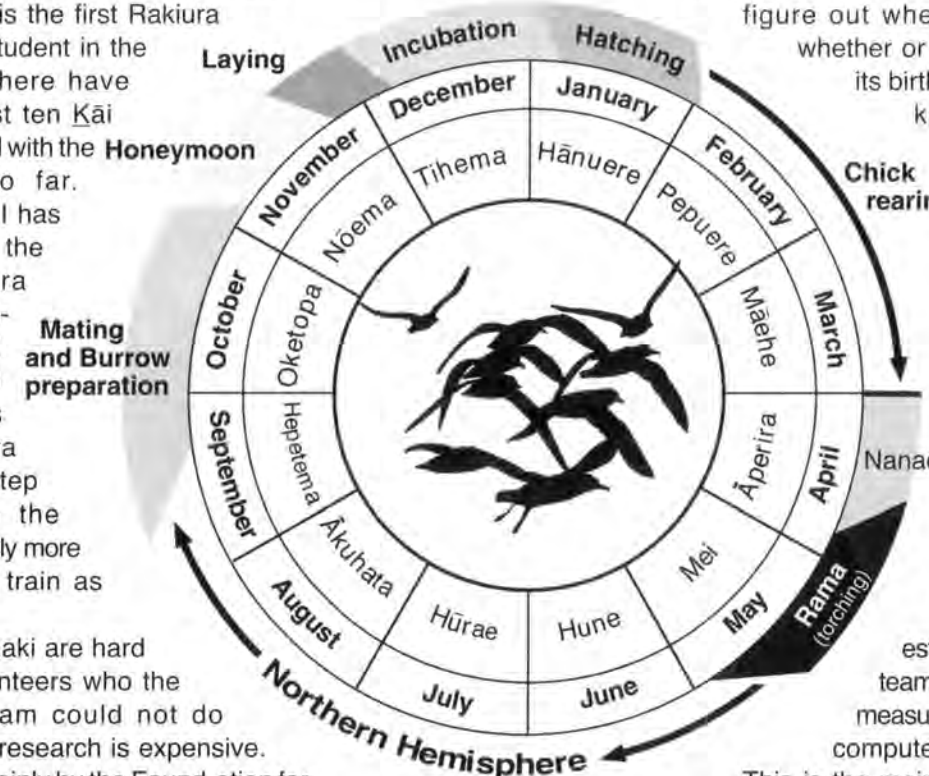
Banding adults and chicks is also important. A small stainless steel band is placed around the bird's leg. Each band has a unique code on it and stays on for life. We can then follow each individual's survival, figure out when it first bred and whether or not it came back to

its birth place to breed. We know tītī can live a long time, on average about sixteen years. We have recaptured one bird banded years ago by the wildlife service that is at least thirty-two years old! We have already banded more than eight thousand for the research project.

One of the hardest tasks for the research team is to put all of these measurements together in a computer simulation model.

This is the main tool we will use to predict future trends in tītī numbers, and to simulate what would happen if current harvests were decreased or increased. Christine Hunter is a PhD student working with David Fletcher and Henrik Moller to do this complex job.

It is exciting to apply Pākehā science to help understand what is happening to tītī abundance, and to test whether the harvest has much influence on tītī numbers in the long term. But, it is just as important to record and understand kaitiakitanga, mātauranga Māori and traditional environmental knowledge of the tītī harvest. Traditional environmental knowledge and mātauranga Māori are a mixture of spiritual and natural history knowledge learned and passed down over centuries by the tūpuna. The Rakiura tītī harvesters understand the seasonal patterns of the birds, their movements, growth, feeding, chick care, fledgling behaviour, fatness and harvestability. Any resource user must monitor trends in resource abundance, so the research team is paying particular attention to the birders



1 Ngāi Tahu who hold hereditary rights to the Titi Islands.

2 Ashwell, H. 1999. Te Reo Māori me kā Pepeha o t'iwi Rakiura ma Wai Urua i te Heke Hao Kai Titi i ka Ra Kua Pahure. University of Otago Wildlife Management Report, Number 116.



Pair of bonding adults on the Snares (photo supplied by Tina de Cruz)



approaches to environmental management in New Zealand.

Several Rakiura Māori kaumātua have shared their knowledge to guide our research. To date, Jane Kitson has recorded interviews with thirteen birders. These tapes will be a valuable resource for generations to come, but in the meantime they are a practical way of obtaining guidance from Rakiura Māori elders.

It is early days yet – we expect the study to need at least another six years. But already there are signs of the power and depth of the traditional environmental

knowledge of changes to tītī over the past few generations. Mātauranga includes an underlying environmental philosophy and tikanga to guide safe harvest and protect the islands for the future generations.

The Kia Mau Ki Te Titi Mō Ake Tonu Atu research project will record and compare the similarities and differences between ecological science and mātauranga in guiding natural resource use so that the value of the knowledge and Māori-style management can be assessed and shown off. In this way we hope the tītī harvesters can gift lessons of wider importance to Ngāi Tahu, other Māori and Pākehā wanting to foster bicultural

knowledge held by the tītī harvesters. Phil Lyver was the first PhD student in our team. By listening carefully to some of the birders from Poutama Island he was able to focus his science on a few key questions. The twenty years of harvesting records given to him by one birder showed some remarkably strong patterns linked to El Niño weather fluctuations. Already the researchers are twenty years ahead of where they would have been without this information and several research priorities have altered as a result. This is a superb practical example of how Māori traditional environmental knowledge and science can spark off each other.



Kā Kaitiaki o kā tītī Back Row: (Left to right) Paddy Gilroy, Stewart Bull, Julian McKay, Tane Davis, Michael Skerrett, Ronnie Bull.  
Front Row: Lesley Rewi, Margaret Bragg, Jane Davis.

As young Rakiura Māori take up science to help retain their traditional cultural practices in a modern world, they can also retain some of the very best of their legacy from their tūpuna. Kaitiakitanga and mātauranga Māori are taonga, alive and just as relevant today as they were then. Together with science they are working to help Māori keep the tītī forever.



## C'MON! Get Involved

We would welcome any information or advice you have regarding tītī and harvesting. Letting us use old tally books or diaries in your family possession would help us put the historical bits of the tītī jigsaw puzzle together.

Understanding the past is the key to understanding what will happen to tītī numbers in the future. You can find out more about our work by subscribing for a free copy of the *Titi Times*, the research project's magazine.

Otherwise give us a ring on (03) 479 7991, or 479 8059 or email at: [jane.kitson@stonebow.otago.ac.nz](mailto:jane.kitson@stonebow.otago.ac.nz) or write to Kia Mau Ki Te Titi Mō Ake Tonu Atu Research Programme  
Department of Zoology  
University of Otago  
PO Box 56  
Dunedin.

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Department of Zoology, University of Otago,  
P.O. Box 56, Dunedin or fax it to (03) 479 7584.



# Taonga Returned

Back in the 1980s David Leonard of Moeraki was approached by Marshall Sieffert, the owner of a Dunedin Art Gallery, who had come across a photograph album full of photos of Moeraki and its people while at an Art and Antiques Auction in Tasmania. The photos had been taken by the Armstrong studio and dated back to the early 1900s. Realising the significance of the photographs he bid for the album and eventually secured it for the sum of \$A2000.

Upon his return home, Marshall contacted David Leonard to ask him if he thought it would be appropriate for him to return the album to the people of Moeraki following the official opening of the whare tūpuna at Moeraki.

The album is housed at the Hocken Library in Dunedin for safe-keeping. If anyone is interested in viewing or copying the photos there is a full set of negatives with the Ngāi Tahu Whakapapa Unit.



**Heni Kinewai Mamaru (Mrs. Hampstead).** Daughter of Rawiri Te Mamaru, Rakatira of Moeraki and signatory of Kemp's Deed.



**Wiremu Pokuku, Tohuka of Moeraki.** Second husband of Heni Mamaru. Pictured with Neho Hampstead (Jnr), mokopuna of Heni.



**Henare Te Koti Rehu (Poua Scotty),** one of three sons of Teone Rehu and Irihapeti Kihapane Martin. Poua Scotty married Mere Reynolds and had six children: Ani (Mrs. Ani Porete), Pani (Mrs. McKay), Porete Kingi, Henare Rehu, Piki Rehu (Mrs. Huia Hastings Tipa) and Teo Rehu.



**Takuna Matenga, (Mrs. Akuhata Porete),** mother of the late Kio Porete.



**Left: Maata (Molly) Tipene Hampstead (Mrs. Renata).** She was the daughter of Heni Mamaru (Teone Tipene Hampstead) and was the mother of Rawiri Mamaru Renata (Leonard) and Riria Renata (Mrs. Manning). **Right: Pani Rehu (Mrs McKay),** mother of the late Kitty McKay (Mrs. Beaton), Cyril (Jack) Pirinoa McKay and Flora Mei McKay (Mrs. Reiri of Masterton).



**Irihapeti Tipa,** daughter of Maata Bragg and Joe Tipa of Moeraki, married Wiremu 'Boho' Hampstead. She was the mother of nine children whose descendants live throughout New Zealand and overseas.

Information supplied by Ngāi Tahu Whakapapa Unit.  
Photographs courtesy of David Higgins.



# WHOSE FISH ARE THEY ANYWAY!?

## A Beginner's Guide to the Māori Fisheries Debate

It is now a decade since the Waitangi Tribunal heard the evidence of the losses suffered by generations of Ngāi Tahu as a result of breaches of the Treaty of Waitangi by successive governments. The Tribunal produced three separate reports, which by and large upheld Ngāi Tahu's claims. The Tribunal recommended that Ngāi Tahu and the Crown should attempt to negotiate a settlement of those claims, and these have subsequently been addressed through two separate processes.

In September 1992, Ngāi Tahu, along with all other iwi in Te Waipounamu and Aotearoa, agreed to a settlement of all historical claims in relation to fisheries. That agreement built on a 1989 "interim" settlement, which provided for ten percent of quota in all fish species then within the Quota Management System (QMS) and \$10 million cash to be transferred to the then Māori Fisheries Commission. It is these assets which form the core of what are now known as the pre-settlement assets or "PRESA".

The 1992 fisheries settlement added to the assets of the renamed Treaty of Waitangi Fisheries Commission a fifty percent share in Sealords, plus a guarantee of a potentially very valuable twenty percent share in the quota of all species subsequently added to the QMS. These assets are now known as the post-settlement assets, or "POSA".

It took a further six years for the redress of the remainder of Ngāi Tahu's claims, referred to generically as the "land claims", to be negotiated.

Yet, while the redress secured under the Ngāi Tahu Deed of Settlement was delivered to the tribe within three weeks of the passage of the Ngāi Tahu Claims Settlement Act, the benefits of the 1989 and 1992 fisheries settlements have yet to arrive. Why is this?

The problem lies in the fact that, while the 1998 settlement dealt only with Ngāi Tahu's claims and interests, the two fisheries settlements were "global" settlements of all Māori claims in relation to fisheries. The Crown has left Māori, via the Commission, with the apparently simple task of dividing up the assets it currently holds between those iwi who are entitled to them. But that is where the problems start.

Ngāi Tahu's fundamental position in the debate has not changed: Ngāi Tahu Whānui, as an iwi, is entitled to, and should receive, all quota held by the Commission for fish species which are found off the coast of the Ngāi Tahu Takiwā (tribal area). Logically, company shares and cash held by the Commission should transfer to Ngāi Tahu in the same proportion as quota. That position is also held by a number of other iwi, foremost among whom are those who have come together with Ngāi Tahu to form the Treaty Tribes Coalition.

The logic of this principle, known as "mana whenua, mana moana" is obvious.

What is more, it reflects the principles on which fisheries issues were litigated against the Crown, as well as the findings of the Waitangi Tribunal's two major fisheries

reports, and is, therefore, consistent with the reasoning that led to the fisheries settlement in the first place. It is not, however, the view shared by everyone.

First, there is the argument which says that an iwi's share of the fisheries assets should be determined by reference to the size of that tribe in terms of population, i.e., the more people that whakapapa to an iwi, the more assets that iwi should receive. This approach obviously shifted the focus from redress for rights, to one of "equity" (or "fairness") and social needs.

This divergence amongst iwi held up the allocation of assets for some time, but has now essentially been addressed by the Commission's proposed "compromise model". That model would see "inshore" fish stocks (ie. those caught at a depth of less than 300 metres) allocated to iwi on the basis of their coastline, with "deep water" fish stocks allocated fifty percent on the basis of coastline length and fifty percent on the basis of population. This model was reluctantly accepted by Ngāi Tahu - and numerous other iwi, from both sides of the debate - recognising that, in this contentious arena, some compromise was inevitable if any progress was ever going to be made towards allocation of the assets.

The next argument off the blocks was that the fisheries assets should not necessarily be allocated to tribes at all, but should be shared by any number of groups who might represent Māori. This argument has been led by groups who refer to themselves as Urban Māori

Authorities (UMAs). As an alternative, they have argued that if the Commission is legally bound to allocate its assets to iwi, then they, as contemporary groupings of Māori individuals, are just as much "iwi" as are the "traditional tribes".

Either way, the UMAs' argument is based on the idea that iwi are outdated dinosaurs, incapable of delivering benefits to all of their members. The approximately twenty-three thousand Ngāi Tahu individuals who have enrolled on the tribal register since the first evidence was presented to the Waitangi Tribunal in 1986 do not seem to share that pessimistic view.

These contrary views have absorbed large amounts of court time over the last five years, as well as huge amounts of money; money which should have been used for the benefit of Māori. The Court of Appeal is currently considering the matter. So far, the only beneficiaries of the protracted litigation seem to have been the lawyers. In an attempt to satisfy all of the parties, the Commission's current proposal for allocation of PRESA includes the establishment of a \$10 million trust fund aimed at those Māori who might not otherwise benefit from the allocation of these fisheries assets.

Finally, there are those who suggest that the only way out of this increasingly complex debate is for the Commission not to allocate the assets at all. They argue that the Commission should continue to manage the assets as a whole - which it has been very successful at to date - and to only distribute the profits from those assets to iwi, UMAs and other groups, or to Māori individually, depending on who is running the argument.

Given that settlement of Ngāi Tahu's claims is intended to restore the tribal assets base so as to allow the iwi to steer its own course into the future, this last argument is perhaps the most dangerous of all. The argument sounds strangely similar to the colonial paternalism of the past which said that iwi Māori did not have the skills to manage their own assets and could not be trusted to do so. Ngāi Tahu, along with several other iwi, have had

significant commercial success in a wide range of business ventures, including fisheries, over the past decade and it is frustrating to see some Māori lacking the confidence in their own people.

So, as the newspaper articles ask, why can't Māori just agree on how the assets should be allocated? The truth is that iwi Māori have largely agreed to the compromise model (the "Optimum Allocation Model") outlined above. The Commission reports that 71% of iwi (including Ngāi Tahu), representing at least sixty-one percent of the Māori population have signalled their acceptance of that model. As Tā Tipene O'Regan (Chair of the Commission) pointed out recently in the Commission's Annual Report: "Since when, in a democratic society, has a sixty-one percent poll been insufficient to put an issue beyond doubt? That is a margin our political party leaders can only fantasise about. It is substantially greater than that by which the biggest recent change in our electoral system, MMP, was mandated by the electorate."

So if agreement has largely been reached, why hasn't allocation occurred? Because, at the time of writing, the Commission is prevented by a High Court injunction from continuing with the allocation process until the next round of litigation has been disposed of. This litigation (known as the "Ryder proceedings") alleges that the Commission has demonstrated a bias towards the "mana whenua, mana moana" argument and those iwi who espouse it, particularly Ngāi Tahu. The proceedings, in fact, go even further, alleging corruption by individual Commissioners and, by implication, Ngāi Tahu. This latest challenge is scheduled to be heard in the courts in early 2000.

Te Runanga o Ngāi Tahu has recently mandated a Fisheries Allocation Negotiating Group - modelled on the Ngāi Tahu Negotiating Group which was responsible for the settlement of the main land claim - to use all means available to it to defend and secure the interests of Ngāi Tahu Whānui in the fisheries debate.

So is there any light at the end of the tunnel? The answer to that question is currently in the hands of the courts. By about the middle of next year we should know if the Optimum Allocation Model for the PRESA assets, as agreed by a significant majority of iwi Māori after an extensive and thorough consultation process, will be given effect.

In the meantime, neither the Commission, nor Ngāi Tahu and other iwi fishing companies, have sat passively waiting for a result. Since 1990, the Commission has offered quota to all iwi by means of annual leases. This has allowed iwi fishing companies to not only build capacity and expertise in the fishing industry but also to return income into tribal coffers to contribute to a full range of cultural and social development programmes, such as education grants, for example.

The issues that led to the fisheries settlements with the Crown arise largely out of Ngāi Tahu's claim to the Waitangi Tribunal, and the Tribunal's subsequent Ngāi Tahu Sea Fisheries Report in 1992. The Ngāi Tahu Claim cannot, therefore, be considered to have been formally settled until such time as these fisheries assets have been allocated to the tribe. Only at that point will members of Ngāi Tahu Whānui, and other tribes as well, be in a position truly to determine their own future in the business and activity of fishing.

by Justine Innes  
Settlement Implementation Unit



# Caring For Our Taonga: manuscripts and photographs

**Ariana Tikao**

Before the Pākehā arrived in Te Waipounamu, we used to record our whakapapa and family history orally in mōteatea and other forms of waiata, as well as in our art forms such as tukutuku and whakairo. When the missionaries arrived, our tūpuna relished the opportunity to become literate and ever since, we have been recording our history on paper. There is nothing quite like the feeling of seeing the original writing of our tūpuna written in their own hand. I remember being quite awe-inspired upon holding a letter my Poua, Teone Taare Tikao, had written to Elsdon Best, now held in the Alexander Turnbull Library in Wellington.

Many of us hold on to our family collections including whakapapa books, photographs, waiata, newspaper clippings and letters, taking on the role of kaitiaki. We hope that they will survive indefinitely. The reality is that organic materials such as paper, wood, leather and harakeke have a finite lifespan, but being aware of what contributes to their deterioration is the first step in slowing down the ageing process for our taonga. This article will focus on the physical aspects of their care to ensure they will survive for future generations.

We can help to lengthen the lifespan of paper and other organic materials by looking at the environmental conditions which hasten their deterioration. The main factors to consider are: dust, light, humidity, temperature, pests, and handling.

Dust can be kept to a minimum by storing in a folder, and/or box which will act as a barrier between the item and the open air. If your manuscript is already very dirty, the loose dust can be gently brushed off using a soft clean brush. If very fragile, seek professional advice first. Acid-free tissue and cardboard boxes and folders are available for purchase, or else a wax-covered cardboard box with lid (available from the National Library in Wellington) is a cheaper alternative. Keep the area where they are stored as clean as possible.

Light, as well as damaging our skin through exposure to harmful UV rays, also causes damage to those paper and photographic items proudly displayed in our homes. Keeping these items out of direct sunlight will help to protect them. Better still, keep the originals in a folder or album and display copies; you don't even need a negative these days to get a good print off an old photo. (Keep in mind that the sticky albums with a plastic oversheet and laminating are particularly nasty to photographs over time.)

Both temperature and humidity levels continually

fluctuate in our home environment. Most things can cope with a certain amount of changing humidity, but we should try and keep our taonga in a place that is well insulated. The more stable the environment the better for precious paper items. Even though space inside the house is often at a premium, try to avoid storing papers out in the garage where temperature and humidity fluctuations are greater. It is a good idea to keep them slightly raised above the floor to provide air circulation.

Pests, such as silver fish and rodents can cause major damage to our family collections. Paper appeals to pests as a food source and as a nesting site for mice. To avoid these damaging critters eating through our Poua's and Taua's words, check the collection regularly and keep the storage area clean.

Something else to consider for keeping our collections in good condition are the extraneous bits and pieces which might have been added to keep them all together such as sellotape, rubber bands and paper clips. Rubber bands can cause unhealthy indentations, whereas a flat cotton tape can be loosely tied around bundles to keep them together. Instead of metal paper clips that can rust, use plastic or plastic coated ones, or avoid them altogether. Staples can also rust, so it is best to remove them from precious items. Sellotape and PVA glue are not very good for paper either, so try to resist the urge to use them to make minor repairs to damaged items, instead you could put them into plastic sleeves, which will enable you to see them without causing further damage.

The final thing to be aware of is how we handle our beloved archives. Always wash your hands before touching, and some people adhere to certain tikanga such as not eating or drinking around them – this is also good practice in order to avoid accidental spills.

**For further information, contact:**

**Whakapapa Ngāi Tahu, at Te Wai Pounamu House, phone: 0800 KAI TAHU - 0800 524 8248, email: whakapapa@ngaitahu.iwi.nz, or Vicki-Anne Heikell (of Te Whānau-a-Apanui descent) at the National Preservation Office, National Library of New Zealand, PO Box 1467, Wellington, phone: (04) 4743098, or your local museum.**

*Ariana has a post-graduate diploma in Museum Studies, and has since worked for the Historic Places Trust in Sydney, and the Historic Places Trust in Auckland.*

# Moving Forward in Business

Greg Whitau has been working in international freight forwarding since he left school at the age of seventeen. He describes the job as being "a travel agent for freight" – from a document to a large container, they look after all details of transportation to or from anywhere in the world. Greg has worked for a variety of national and multinational companies throughout his working career, initially in Christchurch and then moving to Auckland, where he lived for nine years.

Three years ago Greg and his wife Wendy, along with their two daughters, Rose and Kelly, decided to move back to Christchurch. Greg had been working for a New Zealand-owned freight forwarding company in Auckland that was bought out by an American company. The change of ownership brought about a change of culture within the organisation that Greg didn't enjoy, so he decided to move on.

When Greg came back to Christchurch he got in touch with an old colleague and they started talking about setting up their own business. They did a business plan and approached Ngāi Tahu Finance for the money to set up "Team Logistics", the business they have

been successfully running for the past two years. Greg was keen to be seen as a Māori business, which is why they chose Ngāi Tahu Finance for the money. He saw positive business opportunities in the alliance. There were no indigenous or Māori-owned international freight forwarding companies operating in New Zealand.

As with most new businesses, the early days of Team Logistics were not without their share of problems. Greg and his business partner set out with big expectations from the beginning. However, they hadn't taken into account the fact that it would take some time to get established in the market as a new player. When they came to do the books after the first month and discovered their gross revenue for the month was \$25 it came as a bit of a surprise. It's been moving forward ever since though - from a business that started out with just the two partners in April 1997, they now have a staff of ten and annual revenues of over \$5 million.

Greg says that Team Logistics is now at the point where they have a good strong business base and need to start looking at their future direction. Part of that direction is a



move towards marketing to Māori clientele and the possibility of developing educational scholarship opportunities at tertiary level for Māori candidates.

Freight forwarding is a fiercely competitive business. There are a lot of big companies operating around the world. Although Team Logistics has strong ties internationally, part of their success is being a small locally owned company in a place like Canterbury, which is very parochial.

The message Greg is pushing is: "we can do it as good as anyone else can and even better – give us some support".

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# Te Nawe o kā Hapū

## Rūnaka in the 90s – Are they relevant?

by Matiu Payne

Stop, take a deep breath, and open your mind to an issue that is bound to raise one or two million opinions. Some good, some not so good and some that will never be repeated in public. However, it is something that we have all thought about at one time or another, or, it may be that after reading this, you may start to think about our present rūnaka system. Either way, this article is written to encourage debate and keep our tribal structure relevant, effective and representative of Kāi Tahu whānui.

I am a person who has spent the better part of eight years involved with my rūnaka, and for four of those years I have been in regular attendance at our monthly meetings. I am extremely fortunate to be able to do this as I reside on whānau land right next door to the whare rūnaka, hall or in more recent times, the "marae", as I have been informed.

It has taken me all of those four years to gain a decent understanding of our rūnaka and the way it operated in the past, and the way it operates now. This has always been a source of amazement to me, the fact that it takes four years to learn about your hapū structure, which seems like a terribly long time.

It could be argued that the writer is young and has little comprehension towards things Kāi Tahu. My age would be the contributing factor towards that, but my argument would be, that is the state of the majority of Kāi Tahu today, we are a young people.

In the last census figures, it was shown that the majority of Kāi Tahu people are now under the age of 35. Within the rūnaka system itself, this is not representative. Of the twenty or thirty people that attend regularly, maybe five percent of those people are under the age of 35, and the voice of the younger members are dismissed a lot of the time, because it seems as though they have not done their "dishes time".

Why? I would suggest that it is the political centrality of the current rūnaka system that many young people find unattractive, as well as the time it takes to learn about the system and ultimately the acceptance of those central rūnaka members that have kept it running all those years. The current rūnaka is a very intimidating environment.

In 1848, the many rakatira with ancestral rights to that land signed the Port Levy purchase. By doing so, the land from Kaitara Pā in the north to Waikāhiki Pā in the south, Kaituna valley, and all of the outside bays of Horomaka right around to Pae Karoro Pā, the home of Tutakāhikura and his people, was sold.

In return for the sale of that land, a reserve was set aside at Koukourarata, from Puketū to Te Pari a Hineteata, to enable the hapū to inhabit an ancestral area, known as Puāri pā. The people of the many hapū were given

an interest in the new Māori reserve 884. It was hardly sufficient, however the Treaty of Waitangi ensured that uninterrupted access to their taoka such as mahika kai was maintained, so really nothing changed except for the size of the area that they resided in.

This individualisation of land title effectively prompted the establishment of what is now known as Te Rūnaka o Koukourarata, so that it could represent the landowner interests on their behalf. Historical records maintain this fact, where leases were drawn up between rūnaka representatives and Pākehā farmers.

Because of this fact, for many years afterwards, only those with land were entitled to vote on issues concerning the land, and if you sold that land you therefore sold your right to vote.

If for some reason, your whānau land was gifted outside of the whānau, in accordance with tuku whenua (gifting land), your family also lost their right to vote. This made sense as you no longer had interests in that land. So effectively the membership of the rūnaka or "land club" was reduced as time went by.

When the renaissance of things Māori began and the Treaty regained its rightful place in society, tākata whenua representation was sought for from far and wide. Kāi Tahu kept rūnaka as their representation vehicle, despite the fact that their primary function was to deal with land. Rūnaka evolved to include this in its portfolio.

With the establishment of Te Rūnaka o Kāi Tahu, the structure of the rūnaka changed in theory, but not in practice.

Rūnaka were required to submit a takiwā (boundary) that they represented, to be included with the charter. In my eyes, along with that takiwā came the responsibility of the representation of all of those people who could whakapapa back to someone who resided in that takiwā. However, not all of those people received shares in Koukourarata MR874, Pigeon Bay half-caste grants or the Okains Bay half-caste reserve, and not all of those families still held land there, due to no fault of their own.

The most important fact of all, was that the Kāi Tahu claim settlement was to be for all Kāi Tahu people. The method we chose for that representation when the Te Rūnaka o Kāi Tahu charter was being designed, was the rūnaka instead of the "one beneficiary, one vote" scenario.

Rūnaka again had evolved to represent its original constituency, in Koukourarata's case to represent all of those with whakapapa to its original takiwā.

In theory, this is an excellent model for representation. In practice, it is not such a rosy picture.

A guesstimate would say that maybe ten percent of the constituency of Te Rūnaka o Koukourarata live within meeting distance. The other ninety percent are spread throughout the country and the world, and are unable to attend meetings and participate in their birthright. I do feel aroha for them. Not because they miss out on participation, but because our rūnaka is not evolving sufficiently enough to accommodate them. In this day and age there are means by which we can do this, but we are not.

I wonder sometimes whether the takiwā we sought for inclusion in the Te Rūnanga o Ngāi Tahu charter was based on the desire for representation of our people or for a bigger slice of the pie so to speak. Either way, we sought it for representation, and that should therefore be our primary drive.

There is a distinction I believe between rūnaka business and marae tikaka. In my own experience they have been confused.

With our current ethos of representation, rūnaka members have an equal and valid contribution to make on matters that affect them, both singularly and collectively.

The tikaka of the marae is governed separately from the rūnaka, and each whānau has their own tikaka beneath the kawa of the marae. This is where things like age and sex become an issue, without it we would not



Kaiti Tutehuarewa descendants

have a culture. We are inherently ageist and sexist people on the marae.

Men will do the whaikōrero, women will do the karaka, and neither the men nor women will swap roles for fear of retribution by the tipuna and atua, as it is they that set the kawa.

Tākata or people set the kawa for the rūnaka and as such have no right to be ageist or sexist, especially when what we stand for is totally contradicting this belief, that is, the representation of all those people who whakapapa to our takiwā, regardless of age, sex or belief.

Therefore the challenge I leave with all of our papatipu rūnaka is this. Just because things have been the same for the last hundred years does not mean that we should not evolve to accommodate the changing world — in fact we should be working overtime to make sure it happens.

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# Te Pātaka Kōrero

Kia ora koutou katoa e pānui mai ana i tēnei wāhaka hou o *te Karaka*. Kua puta mai te whakaaro ki ahau nei ki te tuhituhi i tētahi wāhaka e pā ana ki kā tikaka o te reo Māori, hei āwhina, hei tautoko i ō tātou whanauka e ako ana i te reo Māori, ahakoa ko wai, ahakoa kei hea! Nā, i hua mai te whakaaro, ā, ko *Te Pātaka Kōrero* tēnā!!!

Nō reira koutou katoa, kā akoka me kā kaiako o tō tātou reo rakatira, tukua mai ō koutou whakaaro, ā koutou pātai (aha atu rānei), ki *te Karaka* kia taea ai e tātou katoa o Kāi Tahu whānui tēnei taoka ō tātou te wānaka, te tātari, te whakataki mai!

To all of you who are reading this new section of *te Karaka*, I greet you. The thought occurred to me to write a section in *te Karaka* based on the aspects of our Māori language, to help and support our relations who are learning to reo, no matter who they are, or where they are!

And so here we have: "Te Pātaka Kōrero". So, to all of you, teachers and students alike of our great language, send in your thoughts, your questions or whatever you'd like to contribute, to *Te Pātaka Kōrero*, *te Karaka*, so that we will all be able to discuss, analyse and study this beautiful taoka of ours together!

nā Hana Potiki

## Kā Tohu o te Wā : Tenses

Nā! Kua e oma atu, e huri i te whāraki rānei! Āe – Ka tino mōhio ahau ki te hōhātaka o tēnei āhuataka o te reo! Heoti anō, ahakoa he uaua ki te rarau atu ki ēnei tikaka, mā te wā e māmā haere, nā reira kia kaha rā koutou. Nāia ētahi tikaka hei āwhina i a koutou:

So here we go! Now don't run away or turn the page! Yes – I know how much of a pain this aspect of the language is, but ... although it's difficult to grasp, believe me ... in time it gets easier! Give it heaps!!! Here are some rules to give you a hand:

● Tenses indicate time which is why we can translate them as **Kā tohu o te wā / signs of the time** – and no, that isn't in reference to any waiata from Prince!

● They tell us what time is being referred to, talked about or implied. For the moment we will look at how tenses are used in ordinary verbal / active sentences.

● There are three tenses in Māori: **Past, Present, and Future.**

● They will (nearly) always come before the verb / kupu mahi, and will tell us when the 'action' is being carried out. As a little trick, we can often pick which tense to use in Māori by looking at the *end* of the Pākehā word or at another word in the sentence:

## Wā Mua

Past	'clue'	in English	use in Māori	Function
I	-ed,	Jumped	I peke	simple past
I te	was ...-ing	was jumping	I te peke	continuous past action
Kua	has / have / will have	has jumped	Kua peke	Started established the past / not necessarily competed

## Wā Tū

Present	'clue'	in English	use in Māori	Function
Kei te	am /is /are + -ing	am jumping	Kei te peke	continuous present
E (verb) ana	am /is /are + -ing	is jumping	E peke ana	continuous present

## Wā Heke

Future	'clue'	in English	use in Māori	Function
Ka	will / shall	will jump	Ka peke	commencement of new action / narrative

OK! Now we've got the tenses, lets look at the structure of an ordinary verbal (action) sentence. In English it's easy to remember: three 'A's.

**ACTION + ACTOR + ACTED UPON**

We can translate these into Māori:

KUPU MAHI + KAIMAHI + KUPU I MAHIA

If you can remember the order of these three parts of the sentence, you will be able to structure your sentence properly! Here is the whole structure:

1: You are going to the pub.

2: Tahu swam to the river mouth

Tohu o te wā	Kupu Mahi	[a]	Kaimahi	Ki/i	Kupu i Mahia
1: Kei te	haere		koe	ki	te pāparakāuta
2: I	kaukau	a	Tahu	ki	te wahapū o te awa.

Now try translating this structure using the following sentences. You can find the answers on page 53.

1. Raki and the others are going to the marae.
2. Hākuiao was running to her mother's house.
3. They [2] are flying to the North Island.
4. The children will return to school tomorrow.
5. Tama and the others swam to the island.
6. They talked to that old man last night.
7. I shall call to the guests.
8. I have sold the books.
9. Piki and Manawa have set the table.
10. We [two excluding listener] were singing to the family.



# BOOK REVIEW

By Donald Couch

## MATAORA: THE LIVING FACE

Sandy Adsett & Cliff Whiting (General Editors), Witi Ihimaera (Editor).

How many of us were exposed for the first time to Contemporary Māori Art at the recent Rukutia! Rukutia! exhibition of southern Māori art held in Ōtautahi?

And did we test our vocabulary with: he aha? Or, hei aha? Or, auē! Or even, occasionally, ka pai? Or, were we simply baffled by what the artist was trying to have us see? Contemporary art can be a real challenge to non-artists. Witness the recent furore about the million-dollar valuations given to paintings by Colin McCahon. Paintings, which to most observers just don't fit the definition of Fine Art.

Peter Robinson is a Ngāi Tahu artist. Some of his paintings might be considered to be of a comparable genre to McCahon's. At last year's Ngāi Tahu art show at Christchurch Polytechnic, Robinson's work, '3.125%', was priced at \$6,000 - this year his prices were up into 5 figures! What is going on?

One of the best ways to get some understanding of all this is to have a look at Adsett and Whiting's *Mataora*. Published in 1996, it was the first major publication on contemporary Māori art. Selected works of 41 artists are excellently reproduced. Interspersed are a series of brief explanatory essays on key aspects of contemporary Māori art.

The project was initiated and supported by Te Waka Toi, the Māori arts board of Creative New Zealand. Adsett and Whiting wanted the book to 'feel' Māori and so the format appropriately follows the sequence of wero and karanga through the whaikōrero to the poroporoaki. They then called on one of Aotearoa's leading Māori writers, Witi Ihimaera, to provide the ihi and wehi.

One of the constant themes is that just as Māori artists cannot separate themselves from their communities, so also it is virtually impossible to separate contemporary from traditional art. One comment is that contemporary Māori art "looks backward to the future".

And so, there is reference to Augustus Hamilton's "sanitised" 1896 work *Māori Art*. But then the essay describes (pages 58-59) how the kōwhaiwhai illustrated a hundred years ago has been the basis for new directions in the last twenty years.

The founding by Sir Apirana Ngata in 1926 of what is now the Māori Arts and Crafts Institute at Whakarewarewa, was followed by the subsequent development of a whole range of training programmes, wānanga and institutions (pages 30-35).

Who has not appreciated those brilliant calendars from Tairāwhiti Polytechnic, Gisborne. Given the wealth of Ngāi Tahu talent evident at Rukutia! Rukutia! it is regrettable that only four Ngāi Tahu are mentioned in *Mataora*. Cath Brown is listed as being amongst the dozen contemporary Māori 'artists in the first rank'. Unfortunately, examples of her work are not illustrated here. Ross Hemera, Jacqueline Fraser and Peter Robinson

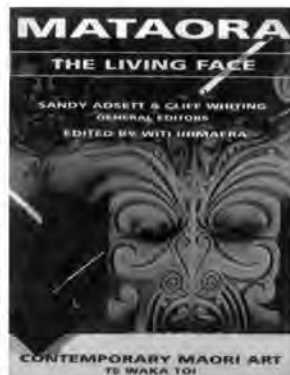
are also included - with examples of their work. All four had work on display at Rukutia! Rukutia!

Co-editor Sandy Ansett also had work at Rukutia! Rukutia! Cliff Whiting's art is represented in the rohe in Maru Kaitaitea, at Takahanga Marae in Kaikōura. For those who would like to compare his more traditional figures, see Ngā Kete Wānanga at the Christchurch High Court. Incidentally Christchurch-born John Bevan Ford's Kaitiaki (page 147) is now to be found in the Lincoln University Library.

Both Visual Arts and Weaving are represented in *Mataora*. A recent (May 1999), report by Creative NZ, "Mahi toi ia rā / Arts Every Day", identifies four main categories of Māori arts activities: Language Arts, Performing Arts, Weaving and Visual Arts. The Weaving category includes raranga, taniko, korowai and tukutuku, and the Visual Arts includes whakairo, kōwhaiwhai, tā moko and waka.

The *Mataora* of the book's title is identified as being responsible for bringing the art of moko from the atua to the people. *Mataora* describes, illustrates and explains how contemporary Māori art continues to go back to its traditional roots to better push out in new directions.

The arts have been described as all forms of creative and interpretative expression. Contemporary Māori art in its own way continues the challenge of maintaining and passing on our cultural traditions.



### Ngā whakautu : Answers to Te Pātaka Korero

1. Raki and the others are going to the marae  
Kei te haere a Raki mā ki te marae / E haere ana a Raki ki te marae
2. Hākulao was running to her mother's house  
I te oma a Hākulao ki te kāika o lōna hākul / whaea
3. They [2] are flying to the North Island  
E rere ana rāua ki Te Ika-a-Māui / Kei te rere rāua ki Te Ika-a-Māui
4. The children will return to school tomorrow  
Ka hoki atu kā tamariki ki te kura āpōpō
5. Tama and the others swam to the island  
I kaukau a Tama mā ki te moutere / motu
6. They talked to that old man last night  
I kōrero rātou / rāua ki tērā poua inapō
7. I shall call to the guests.  
Ka karaka atu ahau ki kā manuhiri.
8. I have sold the books  
Kua hoko ahau i kā pukapuka
9. Piki and Manawa have set the table  
Kua hora a Piki rāua ko Manawa i te tēpu
10. We [2 exluding listener] were singing to the family.  
I te waiata māua ki te whānau.



## Pirimia Burger

Congratulations to Pirimia Burger, who has been chosen as a finalist in two sections of the Huia Publishers Short Story Awards. One of 436 entries in the "previously unpublished in English for adults" and 60 in the "short story in Māori for children", twenty-two year old Pirimia is in the final fifteen in each section.

Pirimia, who is in her final year of study for a Bachelor of Arts in English and Māori at Victoria University, has enjoyed writing fictional stories since she was a child. She believes that it is particularly important for Māori to write because it means their stories will be "left for ever more". It is also a way of finding common threads with other people. Her entry in the Māori section of the short story awards entitled "Kāore He Tae o te Whakapapa" is reflective of her own personal struggle of growing up being a fair-skinned Māori trying to find her place in both worlds. Pirimia recalls going home to Koukourarata as a young girl and feeling like she didn't fit in because she didn't have dark hair and brown skin.

Pirimia works part time with Te Puāwai Tapu, an organisation which works with Māori in the area of sexual and reproductive health. As part of this work she writes a weekly radio script for Ruia Mai which is targeted at Rangatahi. Through the influence of her mother Irihapeti Ramsden, Pirimia has a keen



interest in the area of Māori health, seeing it as having been a millstone around the neck of Māori in the past, but also as an area of advancement as Māori health improves.

Next year Pirimia hopes to attend the Broadcasting School in Christchurch, where she will study Broadcast Journalism.

## Jaden Skipper

Fifteen-year-old Jaden Skipper has been playing ice hockey since he was five years old. For the past six years he has represented Canterbury in his age group and has represented New Zealand for the past four years. At the recent Nationals in Auckland Jaden's team came third - although according to Jaden they should have done better, and he was named the "defenceman of the tournament".

Playing Ice Hockey involves a lot of travel both locally and internationally and already Jaden has travelled to Australia three times, as well as the United States and Canada, for competitions. He says that the best place he's played is Canada because they have "awesome" rinks. Although it is exciting to travel it is expensive - Jaden cleans buses to help finance his trips.

Jaden, who is in the fifth form at Shirley Boys' High School, has a goal to play in the Australian Super League, a goal that shouldn't be too hard to turn in to a reality judging by his career so far.



## The Name's Bond

Shane Bond has been the name on the lips of English county cricket followers this season, making the headlines week after week for his outstanding efforts with the Furness Cricket Club. Shane is a fast pace bowler. He is nearing the end of the season having taken 126 wickets in the North Lancs League Division One competition, breaking the previous record set in 1926. He's fast becoming an all-rounder as he smashes his way to top scores with the bat - to date he has scored 1050 runs. Among the write-ups in the British press this season was this one: "Bond...is like a shark, all fiery eyes with a hint of repressed fury which appears evident in his style of bowling. Believe me, Shane Bond has much to give to Furness CC through his irrepressible expectation to succeed."

Shane has been playing cricket since the age of five and at a representative level since he was eleven. As a child it was his dream to represent his province and as he got older things happened to make that dream a reality.

Twenty-three year old Shane hails from Christchurch and is the son of John and Judith Bond. He is returning home from England for the beginning of the New Zealand cricket season and will take up his position with the Canterbury team. With his recent substantial successes in England, no doubt the Black Cap Selectors will be keeping a close eye on him!





# NGĀI TAHU DEVELOPMENT CORPORATION

## tō iwi, tō mana; tō tūranga, tō mahi

Ngāi Tahu Development Corporation is the arm of the tribal structure which is charged with developing the social benefits for Ngāi Tahu. It is responsible for putting in place a broad developmental framework to drive Ngāi Tahu whānui into the future.

### KĀI TAHU ARTS DEVELOPMENT

In July this year, Te Rūnanga o Ngāi Tahu ratified the establishment of its arts development sector. This new sector encompasses visual, performing and language arts and is managed by Moana Tipa of Kāti Huirapa ki Moeraki.

In line with Te Rūnanga o Ngāi Tahu Vision 2025, rūnaka and iwi members who have an interest in arts development will be called on for their input, with consultation taking place between October and January.

The following are projects currently being worked on:

Maramataka Kāi Tahu 2000 featuring Rukutia! Rukutia! - Hardcover publication of Rukutia! Rukutia! November 2000 - Five publications of short stories by Kāi Tahu writers including fiction, non fiction, rakatahi, te reo Māori, and children's stories. Kāi Tahu Performing Arts Festival (Hui ā Tau 2000) featuring Kāi Tahu



Female Tekoteko by Fayne Robinson

### MARAMATAKA KĀI TAHU

Next year's Kāi Tahu calendar will have an arts focus. The opportunity has been taken to feature traditional and contemporary Kāi Tahu art from the Rukutia! Rukutia! exhibition. The calendar features 12 selected works and continues the theme from previous calendars of mātauraka Kāi Tahu.

There are over four hundred significant events and anniversaries featured, as well as an emphasis on whakataukī, and Kāi Tahu dialect. Calendars are available for \$18 and can be ordered using the product order form in this edition of *te Karaka*, or by contacting Ngāi Tahu Development on 0800 KAI TAHU. For those of you who are already planning your Christmas gifts, Maramataka Kāi Tahu make wonderful Christmas presents. Don't be disappointed, order early!

theatre, an exhibition of contemporary and traditional Kāi Tahu visual arts, and workshops on tā moko, contemporary waiata, (production and recording), traditional instruments,

book and poetry readings and storytelling (drama).

**FOR FURTHER INFORMATION**  
Phone Moana Tipa on (03) 371 0193  
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### Some of the artists who exhibited in Rukutia! Rukutia!



Neil Pardington



Priscilla Cowie



Kirsten Kemp



Kate Souness



Ngaio Te Ua



Tahua Horomona



Flo Reiri



Clive Arlidge

# UKUTIA!



Irene Schroder



Chris Heaphy



Kerry Arlidge

July saw the opening of *Rukutia! Rukutia!* a major southern Māori art exhibition, featuring over fifty traditional and contemporary Māori artists. A collaborative arrangement between Te Rūnanga o Ngāi Tahu and the Christchurch Arts Festival, the exhibition was curated by Moana Tipa for Ngāi Tahu Development Corporation and sited in nine different locations across the city.

The title for the exhibition is taken from the first line of a karakia in which Rukutia is recalled. Used at the opening of a whare, it is an appeal to bind the elements of the house together to ensure that it remains strong and warm.

The exhibition fulfilled two kaupapa. It honoured the "Tovey generation" of contemporary Māori artists who have given support to, and have assisted with the establishment of traditional and contemporary Māori art forms in Te Waipounamu. These artists are Cath Brown (Kāi Tahu), Clive Arlidge (Ngā Puhī), Sandy Adsett (Ngāti Kahungunu) and Marilyn Webb (Ngā Puhī). It also celebrated Kāi Tahu and southern-based Māori artists of the generations that have followed: Ross Hemera, Jacqueline Fraser, Peter Robinson, Debbi Thyne, Fiona Pardington, Chris Heaphy, Ramonda Te Maiharoa, Areta Wilkinson, Neil Pardington, Ranui Ngarimu, Anthony Manuel (Ngāti Porou), Grace Voller (Ngāti Awa, Te Arawa), Wini Solomon (Te Arawa), Reg Thompsett, Kerry Arlidge (Ngā Puhī), Priscilla Cowie, Jenny Rendall, Maaka Tipa, Karl Wixon, Nicola Reuben, Turi Gibb, Sandra Kellian, Janina Dell, Rawinia Puna, Christine Harvey, Simon Kaan, the collaborative team of Tahua Horomona and Ngaio Te Ua, Manu Edwin, Kate Souness, Kirsten Kemp, Beverly Rhodes, Irene Schroder, Margaret Bond, Peter Plumb, Te Oti Jardine and Phyllis Smith.



Moana Tipa (Exhibition Curator) with Riki Pitama (left) and Piri Sciascia (right)

Kāi Tahu artists working with traditional Māori forms included:

Fayne Robinson, Awatea Edwin, Te Aritaua Brennan, Bevan Climo, Otene Rakena, Flo Mei Reiri, Hana Morgan, Wanda Hebbard, the Metzger whānau and others. The works exhibited included whakairo (carving), raranga (weaving), installation, painting, stone and wood sculpture, ceramics, textiles, jewellery and photography. The exhibition was sponsored by CS First Boston and Bell Gully Weir.

by Claire Kaahu White



Sandy Adsett



Marilynn Webb



Cath Brown

# UKUTIA! RUKUTIA!



# VISION 2025 – THE NGĀI TAHU ROADSHOW

In early May of this year, Ngāi Tahu Development began facilitating a round of consultation with tribal members, seeking their input for our future strategic plans. "Vision 2025" consisted of 18 hui throughout Aotearoa, and was lead by Te Rūnanga o Ngāi Tahu Kaiwhakahaere, Mark Solomon, Deputy Kaiwhakahaere, Edward Ellison, Ngāi Tahu Development Corporation Chair, Erihana Ryan, and Chief Executive, Paul White. These hui were dubbed "The Roadshow". There were eight hui in Te Ika a Māui, nine in Te Waipounamu and one on Rekohu (the Chatham Islands). These were in addition to ongoing consultation that has been held with ngā rūnanga and smaller focus groups over the past eight months.

The Roadshow provided an opportunity for your Te Rūnanga o Ngāi Tahu delegates to hear the aspirations and concerns of our people who live both within and outside the tribal rohe. This sharing of ideas between iwi members gives us a positive direction for our decision-making processes, now and in the future. It has always been the intention of Te Rūnanga to have both inclusiveness and transparency in planning and decision making.

The major themes to emerge from the consultation have included calls to prioritise education, protect and enhance culture and identity, and the creation of a strong economic base from which to build. There was strong support for the whānau well-being focus that is already being developed. Another very important aspect of all the hui was to provide whakawhanaukataka opportunities for our members with each other. For many members, Vision 2025 was their first interaction with anything tribal. For others it was a time to solidify their tribal connections. Many of those iwi members living away from their tribal takiwā, embraced the opportunity to celebrate their Kāi Tahu. Ngāi Tahu Development will continue to assist the development of these whānau through te reo, whakapapa and tikaka wānaka. Initial feedback from the hui has been encouraging with many participants looking at holding their own wānanga in the near future.

From here all the written notes will be collated, and a project team will be established to determine strategic options. When these have been identified, there will be further consultation regarding these options through a wānanga of Te Rūnanga o Ngāi Tahu delegates. The draft will also be sent to papatipu rūnaka for their comments and there will be presentations at the Hui-ā-



*The Roadshow Team in Taranaki: (Left to right) Justine Inns, Nicky Walsh, Bill Gillies, Ruahine Crofts, Edward Ellison, Maraea Johnson, Mark Solomon, Johnno Crofts, Aroha Reriti-Crofts.*



*Roadshow Team members on the Chatham Islands: Paul White, Stewart Bull, Janyne Morrison, Terry Ryan.*

Tau 1999 ki Waihao and a follow up in te Karaka early next year. We envisage that this process will take up to twelve months to ensure that we have the necessary level of participation in the consultation process and that the outcomes clearly meet tribal priorities and requirements.

Just a quick reminder. If you are still holding onto those Roadshow briefs, tukua mai ō whakaaro, send us your thoughts. We have included herewith a list of the current Te Rūnanga o Ngāi Tahu delegates with their contacts. Ngāi Tahu Development would like to take this opportunity to thank everybody who attended the hui, and returned their forms, for their fruitful and productive dialogue.

*by Claire Kaahu White*



*Hamilton Roadshow*



*Rekohu Roadshow*



*Whāngarei Roadshow*



*Tai Poutini Roadshow*



*Taranaki Roadshow*



*Hastings Roadshow*



*Rehua Roadshow*



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# PAPATIPU RŪNAKA - the

# PŪTAHI of NGĀI TAHU

## Papatipu rūnaka and Te Rūnanga o Ngāi Tahu

Papatipu rūnaka are an integral part of iwi life for Ngāi Tahu. However there are many in the iwi who are unsure of what papatipu rūnaka are and what their role is in the Ngāi Tahu legal structure. Ngāi Tahu has identified 18 Papatipu Rūnaka. These are the traditional councils of Ngāi Tahu whānui which collectively form Te Rūnanga o Ngāi Tahu. Te Rūnanga o Ngāi Tahu is the overall decision-making body for the iwi and is recognised by the Crown as the representative of Ngāi Tahu whānui. Te Rūnanga o Ngāi Tahu speaks and acts on behalf of all Ngāi Tahu people on issues requiring tribal initiative or response. It is the owner of all the tribal assets and sets the direction for Ngāi Tahu.

However, Te Rūnanga o Ngāi Tahu receives its direction from the Papatipu Rūnaka. This reflects the role of the traditional rūnaka of Ngāi Tahu, as the means by which iwi members participated in tribal decision making. Decision making within its takiwā is another important role for each papatipu rūnaka.

### What is a delegate?

Today iwi members link into Te Rūnanga o Ngāi Tahu through the papatipu rūnaka representative or delegate on Te Rūnanga o Ngāi Tahu, which meets every two months. The delegate (and an alternate, should the delegate be unable to attend) are chosen by the members of the papatipu rūnaka.

### Understanding which papatipu rūnaka you belong to.

For both papatipu rūnaka and for iwi members the challenge is to make the connections of whakapapa which link them together. Enrolling through Whakapapa Ngāi Tahu places members into the mainstream of iwi life through establishing the generic right to belong to Ngāi Tahu and the right to benefit as an iwi member. The next stage in being involved in the life of the iwi is to connect with those papatipu rūnaka from which iwi members can establish descent.

### How the rūnaka establish membership

Papatipu rūnaka are in the throes of making changes so they can meet their new and increased responsibilities, while keeping intact the

traditional role of the rūnaka. Going through change creates a dynamic environment that can be very unsettling. One of the areas that is currently the subject of extensive debate among Te Rūnanga o Ngāi Tahu and the papatipu rūnaka is the way in which each papatipu rūnaka identifies its membership. Across the papatipu rūnaka there is a range of membership criteria. If a consistent approach can be taken towards how membership of papatipu rūnaka is established, then linking iwi members with their papatipu rūnaka will be a relatively straightforward process. Contact any of the papatipu rūnaka if you would like to receive a copy of the discussion paper regarding membership/affiliation, as comments are welcome from all interested iwi members.

### Belonging to one or more papatipu rūnaka

Papatipu rūnaka are made up of people whose responsibilities are substantial, as is their potential to influence the direction of Te Rūnanga o Ngāi Tahu. But firstly and most importantly, they are about whānau and belonging, that is belonging to a collection of whānau whose traditional links connect them to a particular area. They are the means by which the whakapapa and history pertaining to their particular takiwā will be acknowledged in such things as district plans and conservation

management strategies. Most importantly the papatipu rūnaka are the main means today whereby that knowledge will be kept alive and accessible for their own members. Every iwi member belongs to at least one papatipu rūnaka. Whakapapa Ngāi Tahu can help you in

establishing your links to papatipu rūnaka or you can make direct contact by using the directory herein. Though it can initially be daunting to renew whānau links with papatipu rūnaka, it can also open the door to a new level of belonging and involvement in Ngāi Tahu.

## Development Made Possible for Papatipu Rūnaka

### Rūnaka Development Grants

One of the first decisions taken by Te Rūnanga o Ngāi Tahu following the settlement of the Ngāi Tahu Claim was to allocate to each papatipu rūnaka a one-off grant of \$380,000. The grant was firstly intended as a way of recognising in a practical way the place that papatipu rūnaka have within the Ngāi Tahu structure. They collectively form the Ngāi Tahu tribal body and have the responsibility of maintaining the home places of the iwi. The grant creates opportunities for rūnaka across the sectors of marae development, economic development, organisational development and other needs as identified by the rūnaka.

### Marae development

Four of the eighteen papatipu rūnaka have marae buildings and facilities that do not require major upgrading or re-development, but for the remaining fourteen rūnaka the opportunity is there for them to bring their marae buildings and grounds to a standard and type that suits their needs.

### Building up the economic base

Some rūnaka are focused on building up their economic base. A range of strategies are being used, from an oystering joint venture and property investment, to passive investments.

### Organisational development

Many rūnaka are focusing on their organisational needs and improving communication with their members. For many rūnaka, access to, and use of information technology is currently being explored. This includes the establishment of a membership database, the production of newsletters, information packs, web-site use, email networks and intranets. These are all options that rūnaka are developing. Now that Te Rūnanga o Ngāi Tahu has established the pūtea for rūnaka they are better placed to act on the needs of their members.

### Other needs

Rūnaka have identified several other special needs that have been grouped under the category of other needs. These include infrastructure to support new housing such as sewage improvements, the purchase of significant sites, conservation projects etc.

### Annual grant

Te Rūnanga o Ngāi Tahu has recently approved an annual grant for rūnaka of \$100,000. The purpose of this grant is to assist papatipu rūnaka in meeting the costs associated with running and maintaining rūnaka operations and development. These include communication worker salaries, rūnaka organisational costs, establishment of a range of social and cultural programmes, project costs, administration and general operational costs. This grant will help rūnaka meet their responsibilities to their members, Te Rūnanga o Ngāi Tahu, and the wider community of the rūnaka.

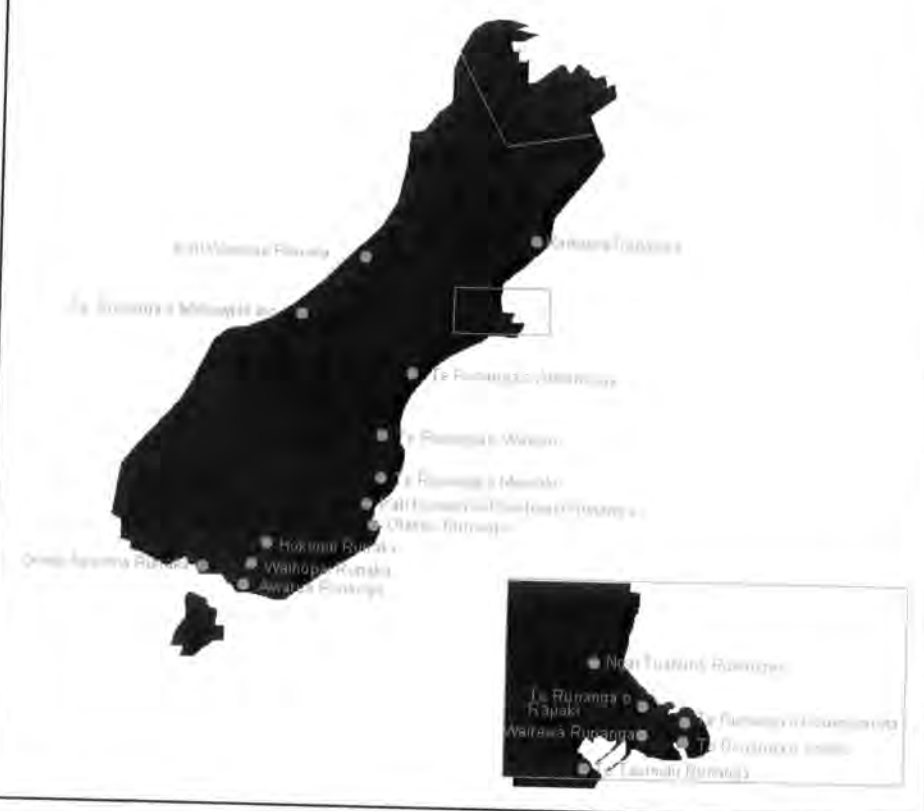
### Accountability

While making the grants available to the rūnaka, Te Rūnanga o Ngāi Tahu has ensured that accountability for the use of the grants is in place. To access the grants, a contract is entered into between Te Rūnanga o Ngāi Tahu and each rūnaka. The contract sets out a series of obligations for both parties and introduces the complaints management and risk management procedures that both parties agree to. The underlying philosophy of this approach is that all rūnaka are capable and responsible for their own affairs but, in the case of a complaint of mismanagement or misappropriation being substantiated, there is an agreed intervention process that will be followed by both parties. Details about the grants and the complaints and risk management procedures are available from the Ngāi Tahu Development Corporation or any papatipu rūnaka.

by Suzanne Ellison

*Rūnaka Development will be running a series of rūnaka profiles over the next few issues of te Karaka. These are aimed at creating a picture, especially for those of you who are not directly involved, but would like to know more about the places to which you affiliate. In this issue we are featuring Kāti Huirapa ki Puketeraki and Waihopai. Contact details for the rūnaka administrators may be found at the end of the articles for those of you who wish to get in touch. There is also a generic list, of all the rūnaka and their contacts.*

## Te Rūnanga o Ngāi Tahu





## Kāti Huirapa ki Puketeraki

Just south of Karitāne at Puketeraki in East Otago sits our Huirapa marae nestled in the lee of the Puketeraki hill. If you feel like a change from state highway one scenery, branch off south of the present township of Waikouaiti at the Karitāne turn-off. You'll head towards the coast, hugging the Waikouaiti river until you pass through Karitāne, which is bigger than you might have thought, but still very much your typical rural coastal settlement. Eventually you'll come out at Evansdale and back onto the main road.

Traditionally the area was sustained by fishing and farming, however employment opportunities were boosted with the opening of Seacliff Hospital in the 1880s, where characters of notoriety such as Lionel Terry passed the time away painting landscape scenes under the watchful eye of hospital wardens.

Following the coast road through Karitāne the road adjourns from the river and turns up the "Puketeraki straight". Before heading up the hill you'll see the sign on the lamppost: "Marae: Huirapa", stated somewhat incongruously back to front to my way of thinking, but that's Dunedin City Council policy. If you keep going you'll soon reach the top of the hill a kilometre or so on and here the view from the lookout has been photographed more times than you can shake a stick at it. The panorama which unfolds before you lends views northward to Matainaka and beyond, southward to Brinns Point. You can follow the coastline around to Warrington, Blueskin Bay, Pūrakaunui, Wharauwerawera (Long Beach), Whareakeake and over to Taiaroa Head. Old Kāi Tahu settlements existed in every bay.

When you mention Karitāne though, you can't get away from the association with Karitāne hospitals and Plunket. It is of course where Dr Truby King, while working at Seacliff hospital, developed his idea on childcare that became a national institution. It was here not long after the turn of the century that our Uncle Mutu Ellison and Dr King's daughter became the first Karitāne babies!

The site of our marae which is now Section 20, Block 12, Waikouaiti Native Reserve, was originally gifted by Tame Parata HRH, MLC. The Māori Land Court gazetted it in 1887 as a Native Reserve for members of the Ngāti Huirapa tribe. A rūnanga hall and church had been built earlier on the site in 1873. The whare rūnanga is named after our tipuna, Huirapa, and the dining room named after his wife, Maririhau. The church that stands resplendent above the marae is Hui Te Rangiora.

For close to a hundred years Huirapa Hall, as it was widely known, was the only hall in the area and it was the focal point not only for our Māori people but also for the whole community. Only in relatively recent years another hall was built down in Karitāne. The old kāika collectively referred to as "Old Waikouaiti" by early Pākehā visitors were originally situated around the river mouth and the sentinel pā on Huriawa peninsular. The oldest section being Pā Katata and developed by the



Native Land Court sitting at Puketeraki, September 13, 1905



"Three Johnnies" Hoani Parata, Teone Ellison, Hoani Mathews. chief Te Wera into an enlarged and strengthened position which became known as Pā ā Te Wera. This is the setting, like so many other similarly beautiful places in the south, to which we have been born and where many of us live our lives.

Kāti Huirapa Rūnanga ki Puketeraki was formed in the vanguard of the "new thinking" of the 1980s. The Iwi Authority Model was being promoted as the vehicle for revitalising Māori economic development. The visionary leadership of the Ngāi Tahu Māori Trust Board gave us further courage to largely change the focus of our organisational base from that of a Māori Committee to an independent papatipu rūnanga. Kāti Huirapa Rūnanga ki Puketeraki was formed as an incorporated society in 1990 and we are a charitable trust. We have not completely severed our links to the Māori Community Development Act though, and still have a Huirapa Māori Committee structure in place.

The current rūnanga structure, which we are reviewing at this time, is based on much of the work being carried out by our Rūnanga Executive Committee, supported by various working parties. All participants work very hard, generously giving their time and energy. Rūnanga general meetings are held on a two-monthly basis. Reports are made to our members and major issues are canvassed and discussed. Under our present constitution, membership of the rūnanga is made up of individuals who can whakapapa to Huirapa and the 1848 list of kaumātua, but this is a key issue under review and we are looking to clarify it to reflect our particular localised identity.

The guiding principle of the rūnanga is the establishment of appropriate structures to uphold, protect

and develop our tino rakatirataka; our whanaukataka; our kaitiakitaka; our tikaka Kāi Tahu and our taoka tuku iho, our assets.

We are engaging in a large number of activities in support of our papatipu rūnanga. These include liaison with government departments and regional and territorial authorities on a whole range of issues. We are developing a five-year strategic plan that will identify the direction for the rūnanga into the future. Whakawhanaukataka is a high priority and this will be developed through wānaka and other agreed projects. Higher on the agenda though is helping each other to have some fun!

Our Upoko Rūnanga, Rangi Ellison, is still young of age at 98 and attends many of our meetings. We are also fortunate to have kaumātua such as Mahana Walsh

providing strong cultural leadership, and equally important, Hugh Duff continues to give us solid financial leadership as well. While the papatipu rūnanga is based at the marae, trustees appointed by the Māori Land Court manage the reserve. There is a very close working relationship between the trustees and the rūnanga, with both groups working together. Always remembered are the efforts of those who have passed on. The efforts over the last decade of Tom Duff, Tuhirangi (Ted) Parata, Bernie Walsh and Paul Enoke are warmly acknowledged.

Persons interested in obtaining more information or a registration form to register with our rūnanga can contact our Rūnanga Co-ordinator, Joy Ellison; Phone: (03) 465-7300, fax: (03) 465-7318 or alternatively e-mail: puketeraki@xtra.co.nz

By Matapura Ellison

## Waihōpai Rūnaka

It has been said by those much older and wiser than me that when Te Rakitaunake set forth on his hīkoi from Arowhenua into lands unchallenged, that he, and rightly so, took it on his own initiative to boldly bestow placenames along the way.

History tells us that on arriving in Murihiku, Te Rakitaunake situated his kāika on the banks of the Waihōpai River. The location, while not pinpointed, is believed to be in the vicinity of Thompson Bush. If you've ever ventured into Thompson Bush, particularly in the late stages of the day, you can't escape the quietness of bush and the shadows that envelop the nooks and crannies surrounding you. It is a quiet, still place.

The same cannot be said when driving into Murihiku Marae. The place is alive and happening, with a calendar that overflows with a variety of activities that keep everyone, especially our excellent ringawera, on the run. Sandra Stiles, affectionately known as "Head Chook" co-ordinates all kitchen activities with ease and style. Last year the marae expertly hosted over sixteen thousand manuhiri, including schools, community groups, government groups, and yep WINZ flew in here! Together Waihōpai Rūnaka and the marae kōmiti have demonstrated their versatility by hosting Japanese visitors, kapa haka groups, kaumātua lunches, weddings and tangi, the odd ball and dance and whānau wānaka.

The marae complex is kept in tiptop shape by a committed team. Winsome Skerrett ensures that the offices sparkle and the floors shine. In the warm outdoors Tony Taurima whips the grounds and gardens into shape with the willing hands of "da boys". Great team spirit is enjoyed by all, with good yarns and laughs washed down with a cuppa.

In strolling down history lane we trek back in time to the 4<sup>th</sup> of June 1983. What a magnificent thrill as whānau gathered for a special dawn ceremony that celebrated the opening of Hine o Te Iwi, our wharekai (dining room). Following on the heels of this remarkable event in 1987 was the establishment of our marae-based Kōhanga Reo. The home run came in 1990, under the

sweat and efforts of contractors Lawrence and Moulson, and whānau and mātāwaka katoa, the scene was complete with the official opening of our Whare Tipuna – Te Rakitaunake. We had come full circle.

Some of the old family names that are entrenched in the historical fabric of Waihōpai Rūnaka and Murihiku Marae, are the Te Au whānau, the Skerretts, Bains, Stiles, Peterson, Cross, Davis and Dixon whānau. These members and others are committed to a vision that will build the rūnaka a strong and vibrant economic base. This year has also seen the resurgence of te reo wānaka and mana kōrero wānaka aimed at enhancing the finer points of whāikōrero for our tāne.

At a recent rūnaka weekend wānaka our upoko, uncle George Te Au, summed it up by saying: "I have confidence in you all, your'e doing a good job, keep it up, there's plenty to do, today, tomorrow and the day after that". So, step by step, we will continue with our hīkoi into waters new and unknown, stormy and calm, just like Te Rakitaunake.

Persons interested in obtaining more information or a registration form to register with our rūnanga can contact our Rūnanga Co-ordinator, Carol York-Pakinga, phone: (03) 216 9917, fax: (03) 216 9916 or alternatively e-mail: waihōpai@xtra.co.nz

By Tracey Wright



Ringawera, Waihōpai



# Regional Tamariki Ora Services Within The Ngāi Tahu Rohe

The Ngāi Tahu Development Corporation health and social services team has recently been successful in brokering a regional tamariki ora service. Earlier this year Te Rūnanga o Ngāi Tahu approved a health and social services strategy for the tribe. This included Ngāi Tahu Development taking a leadership and regional coordination role, stepping back from providing services directly to the community.

Ngāi Tahu Development Corporation has operated the Tipu Ora service in Christchurch for over five years. The Tipu Ora Trust from Rotorua originally gifted the programme in December 1993 to the Ngāi Tahu Trust Board, with the assistance of Te Puni Kōkiri. Over six hundred, whānau have been involved with the service in Christchurch over this period. For some time an expansion of this service, to include the whole of the Ngāi Tahu rohe, has been sought. At the beginning of this year, the Health Funding Authority announced they

wanted to expand and broaden well child services in the south.

To put the new regional service together, Ngāi Tahu Development has worked with Māori health providers across the Ngāi Tahu rohe. This has included Te Tai o Marokura in Kaikōura, Te Āwhina in Hokitika, Ōtautahi Māori Women's Welfare League and Lucille Hill in Christchurch, Te Puna Whaihua in Arowhenua, Araiteuru Marae Council in Dunedin, and Awarua Social Services in Murihiku. The programme builds on the model already trialled with Tipu Ora, and expands on clinical aspects. The new programme will be operational from October and will initially employ at least ten community-based health workers from Kaikōura to Bluff.

On the 1<sup>st</sup> of July, a special get together was held at Te Waipounamu House to mark the transition of the Tipu Ora services in Christchurch. Guests included participating whānau, workers past and present, some of the new providers from

across the rohe, and Inez and Bishop Kingi from the Tipu Ora Trust in Rotorua. Aroha Reriti-Crofts from Ōtautahi Māori Women's Welfare League, which is picking up the Christchurch part of the new contract, was given the best wishes of those involved to build on the foundation already established. For the other areas, Māori well child services will be breaking new ground. The Tipu Ora model will be a sound foundation for the new providers.

Ngāi Tahu Development Corporation has been supported by a number of Māori health providers to take a leadership role in advancing improved services for Māori in Te Waipounamu. The Tamariki Ora contract marks the first successful initiative for Ngāi Tahu in its new role in health and social services. This initiative will lead on to the establishment and delivery of a full range of services across the rohe of Ngāi Tahu in the future.



## NGĀI TAHU DEVELOPMENT CORPORATION

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Haea te Ata

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### Tamariki Number Frieze : Te Kete a Rakaihautu - \$5.00 each

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Calendar featuring art from Rukutia! Rukutia! \$18

## Order Details

Complete the order form below and mail or phone your details to: **Product Orders, Attention: Karlene, Ngāi Tahu Development Corporation, PO Box 13-046, CHRISTCHURCH. Telephone: 03-371 0190.**

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# Tertiary Grants and Scholarships

Ngāi Tahu Development is pleased to report that to date 462 tertiary grants have been made to Ngāi Tahu students this year. The following list and profiles highlight the educational achievement of tribal members young and not so young.

Last Name	First Name	Year of Study	Course	Institute	Runanga
ADAMS	Lianne	2nd Year	Diploma of Teaching	Christchurch College of Education	Not Given
AITKEN	Rachel	1st Year	Interior Design	The Nanette Cameron School	Not Given
ALLAN	Lis-Jane	3rd Year	Bachelor of Arts	Massey University	Not Given
ALLAN	Justin	1st Year	Bachelor of Arts	Canterbury University	Not Given
ALLIN	Sharon	1st Year	Certificate in Art, Craft & Design	Nelson Polytechnic	Not Given
AMOAMO	Ngawai	4th Year	Bachelor of Social Science	Waikato University	Rapaki
ANDERSON	Kirsten	1st Year	Bachelor of Health Science	Otago University	Not Given
ANDERTON	Tania	1st Year	Bachelor of Health Science	Otago University	Waierua
ANDREW	Tanya	1st Year	Te Ao Maori Certificate	Otago Polytechnic	Not Given
ASHBY	Rina	3rd Year	Bachelor of Social Science	Waikato University	Not Given
ATGER	Angela	2nd Year	Diploma of Teaching	Rangitiki Centre for Advanced Studies	Not Given
ATUTAHU	Christopher	3rd Year	Master of Business Administration	Waikato University	Te Ngai Tuahuriri
AUMUA	Pele	1st Year	National Certificate in Exercise Science	Universal College of Learning	Waihao
AUMUA	Tanumafili	2nd Year	Bachelor of Maori Visual Arts	Massey University	Waihao
AUMUA	Leisa	4th Year	Bachelor of Maori Visual Arts	Massey University	Waihao
BAGGE	Michael	3rd Year	Bachelor of Arts	Otago University	Not Given
BAKER	Damian	2nd Year	Diploma of Media Art	Waikato Polytechnic	Not Given
BANNISTER	Paul	2nd Year	Bachelor of Science/Arts	Victoria University	Makawhio
BARBER	Bridget	1st Year	Bachelor of Law/Commerce	Otago University	Not Given
BARKER	Joanne	4th Year	Bachelor of Physical Education	Otago University	Moeraki
BARR	Tremaine	4th Year	Master of Science	Lincoln University	Makawhio
BARRETT	Sonia	1st Year	Maori Ancient Therapy Training Course	Maori National Therapy School	Arowhenua
BATCHELOR	Nathan	3rd Year	Bachelor of Science/Arts	Otago University	Awarua
BATT	Alice	1st Year	Te Matauranga Maori	Christchurch Polytechnic	Not Given
BATY	Barry	2nd Year	Diploma in Business Computing	Aoraki Polytechnic	Not Given
BELCZACKI	Linda	2nd Year	Bachelor of Teaching	Massey University	Awarua
BELL	Damon	5th Year	Bachelor of Medicine/Surgery	Otago University	Oraka Aparima
BELLAMY	Charles	1st Year	Bachelor of Education	Massey University	Not Given
BENNETT	Maika	1st Year	Bachelor of Arts	Waikato University	Not Given
BENNETT	Jade	4th Year	Bachelor of Education/Diploma of Teaching	Otago University	Not Given
BENNETT	Simon	5th Year	Master of Science	Massey University	Kati Waewae
BENSON	Susan	2nd Year	Bachelor of Nursing	Christchurch Polytechnic	Not Given
BENSON	Elizabeth	3rd Year	Diploma in Hospitality Management/Naturopathy	Christchurch Polytechnic	Not Given
BLAIR	Rosemary	1st Year	Certificate in Hospitality	Christchurch Polytechnic	Makawhio
BOWIE	Kerry	2nd Year	Bachelor of Law	Otago University	Not Given
BOWLEY	Ellisabeth	2nd Year	Diploma of Teaching	Massey University	Not Given
BRAGG	Corey	2nd Year	Bachelor of Science	Otago University	Awarua
BRENNAN	Benedict	2nd Year	Diploma in Jazz Studies	Christchurch Polytechnic	Te Ngai Tuahuriri
BRETHERTON	Suzanne	3rd Year	Bachelor of Education/Diploma of Teaching	Christchurch College of Education	Arowhenua
BRIDGEMAN	Rachel	1st Year	Bachelor of Health Science	Otago University	Not Given
BROAD	Andrea-Terri	2nd Year	Bachelor of Tourism/Arts	Victoria University	Otakou
BRODIE	Ria	3rd Year	Bachelor of Midwifery	Otago Polytechnic	Not Given
BRONS	Jodie	3rd Year	Bachelor of Media Arts	Waikato Polytechnic	Not Given
BRONS	Erika	2nd Year	Bachelor of Nursing	Waikato Polytechnic	Not Given
BRONS	Gerard	1st Year	Certificate in Technology	Waikato Polytechnic	Otakou
BROOKER	Benjamin	1st Year	Pre Employment Training Course	Air NZ Engineering Training School	Arowhenua
BROOKING	Rebecca	1st Year	Bachelor of Arts	Massey University	Arowhenua
BROWN	Peter	2nd Year	Bachelor of Engineering (Hons)	Canterbury University	Not Given
BRUNDELL	Tipene	3rd Year	Pokaitahi (Cert) Te Reo	Northland Polytechnic	Moeraki
BRYANT	Louise	8th Year	Bachelor of Performing & Screen Arts	Unitec	Otakou/Moeraki
BUGLER	Martin	6th Year	Master of Business Administration	Canterbury University	Kaikoura
BURNS	Carl	2nd Year	NZ Certificate in Engineering	Wellington Polytechnic	Not Given
BUTLER	Reuben	3rd Year	Bachelor of Commerce (Hons)	Otago University	Not Given
CADMAN	Ruth	3rd Year	Bachelor of Arts	Otago University	Otakou
CAIN	Ailsa	2nd Year	Bachelor of Arts	Otago University	Not Given
CAIRNS	Alec	2nd Year	Bachelor of Arts	Massey University	Kati Huirapa Ki Puketeraki
CAIRNS	Ann	3rd Year	Bachelor of Arts	Otago University	Hokonui/Otakou
CALDWELL	Robert	1st Year	National Certificate in Meat Retailing	Hutt Valley Polytechnic	Hokonui
CALMAN	Matthew	4th Year	Honours in Fine Arts	Design & Arts College of NZ Ltd	Rapaki/Koukourarata/Te Ngai Tuahuriri
CAMERON	Lisa	2nd Year	Bachelor of Medicine/Surgery	Auckland University	Oraka Aparima
CAMERON	Linda	1st Year	Certificate in Hairdressing	NZ National Premier Hairdressing School	Not Given
CAMPBELL	Jared	1st Year	Certificate in Food & Beverage Service	Southland Polytechnic	Awarua
CAMPBELL	Melissa	3rd Year	Bachelor of Law	Waikato University	Not Given
CARTER	Tracey	3rd Year	Bachelor of Law	Auckland University	Not Given
CARTER	Suzanne	2nd Year	Bachelor of Arts	Canterbury University	Te Ngai Tuahuriri
CATTON	Paula	2nd Year	Diploma of Teaching	Christchurch Polytechnic	Te Ngai Tuahuriri
CHURCHILL	Travis	1st Year	National Certificate in Automotive Engineering	Southland Polytechnic	Te Ngai Tuahuriri
CLARKE	Bryan	3rd Year	Bachelor of Arts	Canterbury University	Otakou
CLARKE	Michelle	1st Year	Bachelor of Law/Management Studies	Waikato University	Not Given
CLAYTON	Angela	5th Year	Diploma of Teaching	Auckland University	Te Ngai Tuahuriri
CLEMETT	Julie	3rd Year	Diploma of Teaching	Christchurch College of Education	Kati Waewae
CLUCAS	Rosemary	3rd Year	Bachelor of Science	Otago University	Te Ngai Tuahuriri
COAKLEY	Karen	2nd Year	Te Rangakura	Wanganui Polytechnic	Kati Waewae
COAKLEY	Karen	2nd Year	Te Rangakura	Wanganui Polytechnic	Kati Waewae
COBURN	Shelley	1st Year	Bachelor of Health Science	Otago University	Awarua
COCKS	Louise	3rd Year	Diploma of Business Studies	Waikato Polytechnic	Kati Huirapa Ki Puketeraki
COELS	Vennessa	1st Year	Certificate in Complementary Therapies	Aoraki Polytechnic	Not Given
COOPER	Peti	3rd Year	Bachelor of Education	Auckland College of Education	Otakou
COUCH	Melissa	1st Year	Diploma in Hospitality Management	Otago Polytechnic	Not Given
COUCH-SNOW	Adelaide	8th Year	Bachelor of Business Studies	Massey University	Rapaki
COUPE	Nicole	6th Year	PhD in Whakamomori	Massey University	Moeraki
COX	Catherine	3rd Year	Bachelor of Arts	Canterbury University	Te Ngai Tuahuriri
CRACKNELL	Carla	1st Year	Bachelor of Arts	Eastern Institute of Technology	Not Given
CROFTS	Darin	2nd Year	Bachelor of Science	Edith Cowan University, WA	Te Ngai Tuahuriri
CROFTS	Brady	2nd Year	Advanced Certificate in Automotive Engineering	Wellington Polytechnic	Te Ngai Tuahuriri
CURRIE	Irene	1st Year	National Certificate in Business Administration	Otago Polytechnic	Not Given

GURRIE	Sonya	1st Year	Bachelor of Law	Canterbury University	Not Given
CURTIS	Reginald	1st Year	National Diploma in Computing	Canterbury University	Kaikoura
DAINTITH	Ariana	2nd Year	Bachelor of Commerce	Canterbury University	Awarua
DAVIES	Patsi	5th Year	Master of Philosophy	Waikato University	Te Ngai Tuahuriri
DELAMERE	Renée	4th Year	Bachelor of Arts	Massey University	Not Given
DELL	Janina	2nd Year	Bachelor of Arts	Otago University	Rapaki
DEWAR	Janette	3rd Year	Bachelor of Nursing	Otago Polytechnic	Not Given
DOBBS	James	2nd Year	Professional Pilot Licence	Ardmore Flying School Ltd	Awarua/Otakou/Kati Huirapa
DOBSON	Darlene	1st Year	Career in Hairdressing Course	Headquarters Hairdressing School	Kati Huirapa Ki Puketeraki
DONALDSON	Paul	5th Year	PhD in Marine Biology	Canterbury University	Moeraki
DOUGHERTY	Seari	1st Year	Bachelor of Law/Commerce	Otago University	Te Ngai Tuahuriri
DOUGHERTY	Angela	4th Year	Bachelor of Commerce	Otago University	Arowhenua
DRAKE	Andrew	2nd Year	Bachelor of Science	Auckland University	Kaikoura
DRAKE	Haydn	2nd Year	Bachelor of Science	Auckland University	Kaikoura
DUFF	Ewan	1st Year	Bachelor of Arts	Otago University	Not Given
DUNN	Katherine	2nd Year	Bachelor of Nursing	Otago University	Arowhenua
DUNSTAN	Jane	3rd Year	Bachelor of Resource Studies	Lincoln University	Awarua
EDGERTON	Hayley	3rd Year	Bachelor of Consumer and Applied Science	Otago University	Not Given
EDWARDS	Michael	4th Year	Bachelor of Arts	Canterbury University	Te Ngai Tuahuriri
EDWARDS	Carolyn	2nd Year	Bachelor of Commerce (Hons)	Otago University	Hokonui
EDWARDS	Aimee	2nd Year	Bachelor of Law	Otago University	Not Given
EDWARDS	Mere-peehi	3rd Year	Diploma of Teaching	Christchurch College of Education	Te Ngai Tuahuriri
ELKINGTON	Hohepa	3rd Year	Bachelor of Social Science	Waikato University	Rapaki/Te Ngai Tuahuriri/Otakou
ELKINGTON	Elena	2nd Year	Diploma in Business Studies	Waikato Polytechnic	Not Given
ELLISON	Maree	1st Year	Bachelor of Arts	Canterbury University	Te Ngai Tuahuriri
EMSLIE	Fiona	1st Year	Certificate in Social Services	Christchurch Polytechnic	Not Given
EVANS	James	3rd Year	Bachelor of Resource & Environmental Planning	Massey University	Awarua
FEARY	Paul	2nd Year	Bachelor of Arts	Canterbury University	Not Given
FERNANDEZ	Maria-Del	1st Year	Bachelor of Nursing	Northland Polytechnic	Makawhio
FITZGERALD	Mason	7th Year	Master of Law	Canterbury University	Awarua
FLETCHER	Nathan	2nd Year	Engineering Intermediate	Canterbury University	Not Given
FLETCHER	Jonathan	2nd Year	Bachelor of Engineering (Hons)	Canterbury University	Not Given
FLUTEY	Raymond	1st Year	C Cat Instructor Rating	Southern Aero Club	Awarua
FLUTEY	Glyn	2nd Year	Bachelor of Applied Science	Unitec	Not Given
FORD	Scott	4th Year	Bachelor of Engineering	Canterbury University	Not Given
FORTUNE	Stuart	2nd Year	Te Aaarangi	Christchurch Polytechnic	Not Given
FRASER	Lillian	1st Year	Bachelor of Human Biology	Auckland University	Otakou
FRINGS	James	2nd Year	Bachelor of Engineering (Hons)	Canterbury University	Not Given
FURNESSE	Tania	3rd Year	Bachelor of Education	Massey University	Not Given
GEARY	Tina	2nd Year	Bachelor of Commerce/Science	Otago University	Awarua
GEMMELL	Janice	2nd Year	Bachelor of Arts	Canterbury University	Kaikoura
GIBSON	Paul	2nd Year	NZ Certificate in Engineering	Northland Polytechnic	Not Given
GIBSON	Helen	1st Year	Bachelor of Commerce	Auckland University	Not Given
GILBERT	Analise	3rd Year	Bachelor of Nursing	Southland Polytechnic	Awarua
GILBERT	Michael	2nd Year	Bachelor of Arts	Massey University	Te Ngai Tuahuriri
GILSENAN	Kerri	1st Year	Reo Rumaki	Wanganui Polytechnic	Not Given
GLASSON	Riki	3rd Year	Bachelor of Science	Canterbury University	Te Ngai Tuahuriri
GLAZEWSKI	Dominic	4th Year	Bachelor of Law/Commerce	Canterbury University	Te Ngai Tuahuriri
GLAZEWSKI	Ben	6th Year	Bachelor of Law/Management Studies	Waikato University	Te Ngai Tuahuriri
GLAZEWSKI	Annabelle	1st Year	Bachelor of Law/Management Studies	Waikato University	Not Given
GLEN	Allison	2nd Year	Bachelor of Arts	Waikato University	Not Given
GOLDSMITH	Shannon	3rd Year	Bachelor of Commerce	Auckland University	Waihopai
GOLDSMITH	Amba	1st Year	Diploma in Science	Southland Polytechnic	Waihopai
GOODWIN	Johanna	2nd Year	Diploma of Teaching	Otago Polytechnic	Waihopai
GOOMES	Deborah	3rd Year	Bachelor of Business Studies	Auckland College of Education	Not Given
GOOMES	Sharon	4th Year	Bachelor of Maori Visual Arts	Massey University	Not Given
GRACE	Mark	2nd Year	Bachelor of Ministries	Massey University	Otakou
GREANEY	Sharon	3rd Year	Bachelor of Arts	Bible College of NZ	Not Given
GRIEVE	Brian	2nd Year	Certificate in Business Computing	Otago University	Kaikoura
GROUBE	Janice	1st Year	Bachelor of Arts	Christchurch Polytechnic	Kati Waewae
GROVES	Vicki	2nd Year	Certificate in Business	Canterbury University	Te Ngai Tuahuriri
HADFIELD	Elaine	2nd Year	Te Reo Maori Pae Tuarua	Auckland Institute of Technology	Awarua
HAKOPA	Josephine	2nd Year	Bachelor of Health Studies	Eastern Institute of Technology	Not Given
HAKOPA	Tapeka	1st Year	Certificate in Counselling Theories	Te Wananga o Raukawa	Waihopai
HALL	Rachel	3rd Year	Bachelor of Arts (Hons)/Law	Massey University	Waihopai
HAMILTON	Linda	1st Year	Te Mauri Whakatipuranga	Otago University	Kati Huirapa Ki Puketeraki
HAMMOND	Peter	1st Year	Deck Hand Course	Wairarapa Polytechnic	Not Given
HANRAHAN	Shannon	2nd Year	Bachelor of Arts	Malborough Maritime School	Te Ngai Tuahuriri
HARDY	Joanna	3rd Year	Bachelor of Commerce	Massey University	Not Given
HARDY	Sarah	1st Year	Bachelor of Health Science	Otago University	Otakou
HARDY	James	6th Year	Professional Legal Studies	Otago University	Otakou
HARMON	Rahera		Tino Rangitiratanga Whakapakari Whariki	Victoria University	Otakou
HARPUR	John	5th Year	Tikanga Maori	Takahanga Kohanga Reo	Te Ngai Tuahuriri
HARPUR	Che	1st Year	Bachelor of Science	Aoraki Polytechnic	Waihao/Moeraki/Arowhenua
HARRIS	Kevyn	6th Year	Master of Business	Waikato University	Not Given
HARRISON	Anna	4th Year	Bachelor of Landscape Architecture	Massey University	Makawhio
HARRISON	Paul	2nd Year	National Certificate for Entry to Automotive Trade	Lincoln University	Te Ngai Tuahuriri
HARVEY	Christine	1st Year	Bachelor of Arts	Southern Institute of Technology	Te Ngai Tuahuriri
HAWAIKIRANGI	Karen	1st Year	National Certificate in Social Services	Canterbury University	Not Given
HAY	Simon	4th Year	Bachelor of Science (Hons)	Eastern Institute of Technology	Not Given
HEATH	Anna	3rd Year	Certificate in Hotel Catering & Tourism Management	Canterbury University	Not Given
HEMA	Zane	3rd Year	PhD in British Sign Language	Aoraki Polytechnic	Waihao
HENARE	Morehu	1st Year	Te Huanui	University of Central Lancashire	Kati Huirapa Ki Puketeraki
HENDERSON	Ruth	2nd Year	Bachelor of Arts	Christchurch Polytechnic	Te Ngai Tuahuriri
HENRY	Gabriella	4th Year	Bachelor of Science (Hons)	Waikato University	Not Given
HERD	Andrew	3rd Year	Bachelor of Science (Hons)	Canterbury University	Not Given
HIGGINS	Toni	1st Year	Bachelor of Commerce	Otago University	Waihao
HIHA	Georgina	2nd Year	Te Reo Maori Pae Tuatahi	Auckland University	Not Given
HINKLEY	Derek	2nd Year	Marine Tourism/Dive Technician Certificate	Eastern Institute of Technology	Arowhenua
HIROTI	Kapene	3rd Year	Bachelor of Science/Commerce & Administration	NZ Sea Adventures (St) Ltd	Not Given
HIROTI	Leanne	5th Year	Bachelor of Technology	Otago University	Koukourarata
HOHAIA	Paihera	2nd Year	Bachelor of Social Science	Massey University	Koukourarata
HOHAIA	Jody	2nd Year	Bachelor of Education/Diploma of Teaching	Waikato University	Not Given
HOPKINS	Jodi	5th Year	Postgraduate Diploma of Arts	Christchurch College of Education	Not Given
				Massey University	Not Given



HOROMIA	Awhina	2nd Year	Bachelor of Education/Diploma of Teaching	Waikato University	Moeraki
HORSMAN	Kareena	3rd Year	Bachelor of Arts	Otago University	Otakou
HOUKAMAU	Ahuruiri	2nd Year	Te Reo Maori Pae Tuarua	Eastern Institute of Technology	Not Given
HUDSON	Araperu	4th Year	Bachelor of Arts	Eastern Institute of Technology	Not Given
HUDSON	Pauline	3rd Year	Bachelor of Foundation Art	Wanganui Polytechnic	Arowhenua
HULLEN	Nicola	2nd Year	Bachelor of Arts	Massey University	Te Ngai Tuahuriri/Waihaio/Arowhenua
HUNT	Reneae	2nd Year	Certificate in Café Service	Hutt Valley Polytechnic	Not Given
HUNTER	Toni	3rd Year	Certificate in Hairdressing	Christchurch Polytechnic	Not Given
HUNTLEY	Tania	1st Year	Diploma of Teaching	Christchurch College of Education	Not Given
HUTANA	Waka	1st Year	Bachelor of Arts	Canterbury University	Rapaki/Te Ngai Tuahuriri
HUTCHINSON	Lonnie	6th Year	Diploma of Teaching	Christchurch College of Education	Kaikoura
HYSLOP	Peter	1st Year	Bachelor of Science	Canterbury University	Te Ngai Tuahuriri
INNES	Jeremy	3rd Year	Bachelor of Parks, Recreation & Tourism Management	Lincoln University	Not Given
IUEY	James	2nd Year	Diploma of Business Computing	Christchurch Polytechnic	Not Given
JACKSON-COTTON	Nancy	5th Year	Bachelor of Social Work	Massey University	Te Taumutu
JENKINS	Suzanne	1st Year	Certificate in Hairdressing	Christchurch Polytechnic	Kaikoura
JENKINS	Barry	2nd Year	NZ Certificate in Engineering	Otago Polytechnic	Te Ngai Tuahuriri
JOHNSTONE	Blair	3rd Year	Bachelor of Education/Diploma of Teaching	Massey University	Not Given
JOHNSTONE	Anna	1st Year	Diploma of Teaching	Palmerston North College of Education	Not Given
JOHNSTONE	Hayley	2nd Year	Bachelor of Arts	Massey University	Awarua
KAIO	Aimee	3rd Year	Bachelor of Science	Otago University	Awarua
KAMO	Sian	3rd Year	Bachelor of Broadcasting & Communication	Christchurch Polytechnic	Arowhenua/Rapaki
KAMO	Amos	5th Year	Master of Resource Studies	Canterbury University	Arowhenua/Rapaki
KAMO	Michaela	3rd Year	Diploma of Marketing	Christchurch Polytechnic	Arowhenua/Rapaki
KARA	Josephine	3rd Year	Introductory Certificate in Design	Wellington Polytechnic	Arowhenua
KEENAN	Owen	1st Year	Using your PC	ICS	Not Given
KEIL	Gladius	2nd Year	Bachelor of Maori Studies	Waikato University	Te Ngai Tuahuriri
KELLIAN	Sandra	8th Year	PhD in Museum Studies	Massey University	Not Given
KENRICK	Tracy	4th Year	Bachelor of Education	Massey University	Waiwera
KENT	Taranga	3rd Year	Bachelor of Education	Auckland College of Education	Otakou
KENT	Stuart Alan	2nd Year	Certificate in Sound Engineering	Southland Polytechnic	Waihopai
KENT	Stuart	1st Year	Diploma of Social Work	Auckland College of Education	Not Given
KIHI	Adelaide	1st Year	National Certificate in Diversional Therapy	Society of Diversional Therapists NZ Inc.	Not Given
KILGOUR	Jonathan	5th Year	Bachelor of Arts	Waikato University	Waiwera
KING	Robert	2nd Year	Bachelor of Commerce	Lincoln University	Arowhenua/Kaikoura
KINI	Carmen	1st Year	Certificate in Maori Studies	Nelson Polytechnic	Not Given
KIPA	Tuteki	1st Year	Te Aka Kupu	Bay of Plenty Polytechnic	Not Given
KNIGHT	Jacqueline	1st Year	Diploma of Massage Therapy	Lotus Holistic Centre	Not Given
KOHERE	Keita	2nd Year	Bachelor of Planning	Auckland University	Te Ngai Tuahuriri
KOTUA	Jeremy	3rd Year	Bachelor of Pharmacy	Otago University	Waiwera
KYLE	William	3rd Year	Bachelor of Commerce	Canterbury University	Waihaio
LAKE	Sara-Jane	2nd Year	Bachelor of Japanese Challenge Examination	Christchurch Polytechnic	Waiwera
LASH	Nicholas	3rd Year	Bachelor of Medicine/Surgery	Otago University	Not Given
LATHAM-COATES	Arlia	2nd Year	Diploma in Naturopathy	Wellpark College	Waihaio
LAUGHTON	Patricia	4th Year	Diploma of Social Services	Southland Polytechnic	Not Given
LAWSON-TE AHO	Keri	8th Year	PhD in Strategic Planning	Massey University	Onuku
LAYTON	Lisa	3rd Year	Bachelor of Social Science	Waikato University	Moeraki
LEE	Kopa	2nd Year	Te Huanui	Christchurch Polytechnic	Rapaki
LEE	Keri	1st Year	Te Rangakura	Wanganui Polytechnic	Hokonui
LENIHAN	Helen	7th Year	Transitional Certificate in Psychology	Victoria University	Te Ngai Tuahuriri
LESLIE	Susan	2nd Year	Bachelor of Social Work	Canterbury University	Not Given
LOCKE	Janine	5th Year	Bachelor of Science	Waikato University	Not Given
LOUSICH	Tina	3rd Year	Bachelor of Business Studies	Massey University	Not Given
LOVE	Aamai	3rd Year	NZ Diploma in Business	Tairāwhiti Polytechnic	Not Given
LUCY	Hazel	1st Year	Certificate in Complementary Therapies	Aoraki Polytechnic	Not Given
LUKE	Aroha	4th Year	Te Reo Maori Pae Tuawha	Eastern Institute of Technology	Not Given
MACDONALD	Marama	3rd Year	Bachelor of Science	Victoria University	Te Ngai Tuahuriri
MACDONALD	Lindsey	7th Year	PhD in Political Science	Canterbury University	Te Ngai Tuahuriri
MACDONALD	Kaye	2nd Year	Diploma of Social Work	Victoria University	Te Ngai Tuahuriri
MAGUIGAN	Tania	1st Year	Hairdressing & Beauty Therapies	Aoraki Polytechnic	Moeraki
MAHUIKA	Terry-Lee	1st Year	Automotive Technology	Tai Poutini Polytechnic	Makawhio
MAITLAND	Rachel	2nd Year	Bachelor of Teaching & Learning	Dunedin College of Education	Not Given
MAKO	Anthony	3rd Year	Bachelor of Design	Wellington Polytechnic	Not Given
MANIHERA	Rene	1st Year	Meet your Computer	Christchurch Polytechnic	Te Ngai Tuahuriri
MARINO	Aalan	2nd Year	Diploma of Teaching	Te Whare Wananga O Awanuiarangi	Not Given
MARSH	Brian	6th Year	Project Evaluation	Massey University	Not Given
MARTIN	Jodie	3rd Year	Bachelor of Arts	Victoria University	Not Given
MASON-HEREWINI	Rubeena	2nd Year	Bachelor of Law	Waikato University	Kati Waewae
MATAHAERE	Lianely	2nd Year	Bachelor of Law/Arts	Otago University	Not Given
MATAHAERE	Darlene	2nd Year	Bachelor of Arts	Otago University	Otakou
MCALLISTER	Kevin	1st Year	Close Protection Course	Onix International Ltd	Not Given
MCCONNOCHIE	Bridget	1st Year	Bachelor of Social Work	Canterbury University	Moeraki
MCDONALD	Marlene	7th Year	Bachelor of Arts	Otago University	Otakou
MCGLINCHEY	Georgina	2nd Year	Bachelor of Nursing	Wellington Polytechnic	Not Given
MCHALE	Cameron	3rd Year	Bachelor of Physical Education/Commerce	Otago University	Not Given
MCHALE	Malcolm	1st Year	Certificate in Carpentry	Waikato Polytechnic	Not Given
McKAY	Karen	3rd Year	Bachelor of Social Science	Queensland University of Technology	Not Given
McKEAN	Jamie	2nd Year	National Certificate in Automotive Engineering	Wellington Polytechnic	Not Given
McKENZIE	Jennifer	1st Year	Diploma in Professional Culinary Arts	Eastern Institute of Technology	Te Ngai Tuahuriri
MCLEAN	Joanne	3rd Year	Bachelor of Law/Arts	Canterbury University	Not Given
MCLEARY	Callum	2nd Year	Diploma of Applied Recreation	Christchurch Polytechnic	Waihopai
MCONIE	Sarah	2nd Year	Bachelor of Music (Hons)	Otago University	Not Given
MCONIE-PERFECT	Andrea	8th Year	PhD in Educational Psychology	Massey University	Not Given
McRAE	Sophie	1st Year	Bachelor of Business	Auckland Institute of Technology	Not Given
McRAE	John	3rd Year	Bachelor of Arts	Otago University	Not Given
McVICAR	Tania	2nd Year	LTCL Teaching Diploma	Trinity College of Speech & Drama	Not Given
MEEHAN	Robyn	1st Year	Bachelor of Arts	Otago University	Not Given
MEIKLE	Jamie	3rd Year	Master of International Studies	Otago University	Kati Huirapa Ki Puketeraki
MEIKLEJOHN-STARKEY	Karen	2nd Year	Diploma in Maori Studies	Te Wananga o Raukawa	Kaikoura
METZ	Aaron	5th Year	Bachelor of Arts	Otago University	Otakou
MILLER	Kiri	3rd Year	Bachelor of Commerce	Otago University	Not Given
MILLER	Anna	3rd Year	Bachelor of Arts/Bachelor of Science (Hons)	Otago University	Kati Huirapa Ki Puketeraki
MILNER	Luke	2nd Year	Bachelor of Social Science/Arts	Otago University	Not Given
MITCHELL	Nicola	1st Year	Diploma of Teaching	Christchurch College of Education	Oraka Aparima

MOFFAT	Hiria	2nd Year	Tikanga Maori	Aoraki Polytechnic	Arowhenua
MOKE	Stefanie	2nd Year	Bachelor of Management Studies	Waikato University	Te Ngai Tuahuriri
MORA	Marita	3rd Year	Bachelor of Arts	Auckland University	Te Ngai Tuahuriri
MOREHU	Lawrence	2nd Year	Te Reo Maori Pae Tuarua	Eastern Institute of Technology	Not Given
MORGAN	Karanga	4th Year	Bachelor of Maturanga Maori	Te Wananga o Raukawa	Not Given
MORRIS	Donna	3rd Year	Bachelor of Nursing	Christchurch Polytechnic	Not Given
MUIR-TUUTA	Marama	2nd Year	Bachelor of Education	Auckland College of Education	Kati Huirapa Ki Puketeraki
MULES	Ana	2nd Year	Bachelor of Science	Otago University	Te Ngai Tuahuriri
MUNRO	Aramia	2nd Year	Bachelor of Social Science	Waikato University	Waiwera
MURPHY	James	2nd Year	Bachelor of Science/Law	Canterbury University	Not Given
MUTU	Tamara	5th Year	Bachelor of Law (Hons)	Waikato University	Awarua
NEWBLE	Scott	1st Year	Certificate in Adventure Tourism	Aoraki Polytechnic	Te Ngai Tuahuriri
NEWTON	Andrew	1st Year	Introduction to Automotive Electronics & Electrics	Unitec	Not Given
NEWTON-GREEN	Moyra Jane	3rd Year	Diploma of Teaching	Christchurch College of Education	Waihopai
NICHOLSON	Wayne Rangi	9th Year	Master of Arts	Canterbury University	Waiwera
NILSEN	Trond	3rd Year	Bachelor of Science	Canterbury University	Kaikoura
NOANO	Joanne	3rd Year	Diploma of Teaching	Dunedin College of Education	Waihopai
NOBLE	Nicola	2nd Year	Bachelor of Teaching & Learning	Christchurch College of Education	Not Given
NORTON	Takara	3rd Year	Bachelor of Parks, Recreation & Tourism Management	Lincoln University	Waiwera
O'BRIEN	Kylie-Anne	2nd Year	Bachelor of Commerce	Canterbury University	Oraka Aparima
O'CONNOR	Michael	1st Year	Electrical Engineering Course	Southland Polytechnic	Oraka Aparima
ORBELL	Bridget	2nd Year	Professional Photography	Christchurch Polytechnic	Not Given
ORBELL	Timothy	3rd Year	Bachelor of Arts	Waikato University	Onuku
O'RORKE	Tane	5th Year	Master of Arts	Victoria University	Not Given
PAGE	Tania	3rd Year	Broadcasting Internship Course	Christchurch Polytechnic	Otakou/Waiwera
PALATCHIE	Ranae	1st Year	Computer Graphic Design Course	National College of Design & Technology	Not Given
PALMER	Rachel	4th Year	PhD in Anthropology	Otago University	Kati Huirapa Ki Puketeraki
PAPACONSTANTINOU	Anna	2nd Year	Certificate in Photography	Unitec	Waihaio
PARATA	Kristian	1st Year	Outdoor Recreation Assistant Leadership	NZ School of Outdoor Studies	Not Given
PARIS	Anthony	2nd Year	Bachelor of Science/Commerce & Administration	Canterbury University	Not Given
PASCO	Christopher	1st Year	PhD in Teaching	Unitec	Not Given
PATERSON	Kathryn	4th Year	Bachelor of Health Science	Auckland Institute of Technology	Not Given
PAULIN	Rachel	2nd Year	Bachelor of Arts/Law	Auckland University	Not Given
PAULING	Craig	3rd Year	Bachelor of Resource Studies	Lincoln University	Te Ngai Tuahuriri
PAYNE	Matu	4th Year	Bachelor of Science	Lincoln University	Koukourarata
PEARSE	Jonathon	1st Year	Bachelor of Health Science	Auckland Institute of Technology	Not Given
PEEBLES	Jared	1st Year	Smooth Speech Course	Sydney University of Technology	Moeraki
PEETI	Erana	1st Year	Diploma in Exercise Science	Universal College of Learning	Not Given
PENE	Christopher	1st Year	Bachelor of Health Science	Otago University	Te Ngai Tuahuriri
PENI	Wilken	2nd Year	Diploma of Teaching	Waiariki Institute of Technology	Hokonui
PENMAN	Tui	1st Year	NZ Diploma in Business	Bay of Plenty Polytechnic	Not Given
PERE	Lynne	3rd Year	Diploma in Public Health	Otago University	Otakou
PERRY	Tania	6th Year	Bachelor of Physical Education/Arts	Otago University	Awarua/Waiwera
PETERSEN	Carla	2nd Year	Bachelor of Commerce	Otago University	Waihopai
PETERSON	Mary-Jane	1st Year	Diploma in Chinese Medicine	Christchurch College of Holistic Healing	Not Given
PEWHAIRANGI	Roy	1st Year	NZ Diploma in Business	Eastern Institute of Technology	Not Given
PHILLIPS	Samuel	1st Year	Bachelor of Commerce	Canterbury University	Not Given
PIMM	Simon	1st Year	Bachelor of Arts	Massey University	Not Given
PITAMA	Natalya	2nd Year	National Diploma in Social Services	Christchurch Polytechnic	Te Ngai Tuahuriri/Arowhenua
PITTS-HOPKINS	Gillian	6th Year	Master of Business Administration	Otago University	Not Given
POHATU	Mauhana	4th Year	Introduction to Cookery	Wellington Polytechnic	Awarua
POHATU-STONE	David	5th Year	Bachelor of Law/Arts (Hons)	Victoria University	Te Ngai Tuahuriri
POHIO	Kane	1st Year	Bachelor of Information Technology	Waikato Polytechnic	Not Given
POIPOI	Georgina	2nd Year	Te Reo Maori Pae Tuatahi	Eastern Institute of Technology	Not Given
POMARE	Nicholas	1st Year	Bachelor of Commerce	Canterbury University	Te Ngai Tuahuriri
POPHAM	Timothy	4th Year	Bachelor of Science	Otago University	Waihaio
POTTER	Toni	2nd Year	Bachelor of Performing & Screen Arts	Unitec	Not Given
POWICK	Kiri	2nd Year	Bachelor of Education/Diploma of Teaching	Waikato University	Not Given
PRASAD	Dorothea	3rd Year	Diploma of Teaching	Christchurch College of Education	Koukourarata
PREBBLE	Matthew	5th Year	Master of Science	Victoria University	Te Ngai Tuahuriri
PRENDERGAST	Te Ari	1st Year	Te Tohu Pokairua	Christchurch Polytechnic	Te Ngai Tuahuriri/Koukourarata
PROCTOR	Jonathan	6th Year	Bachelor of Science	Massey University	Not Given
PROCTOR	Nathaniel	1st Year	Bachelor of Science	Canterbury University	Not Given
PSALTIS	Eleni	3rd Year	Bachelor of Law/Arts	Canterbury University	Onuku
PURDUE	Brandon	2nd Year	Bachelor of Commerce	Otago University	Not Given
RADFORD	Aitutaki	1st Year	Te Mata O Te Reo	Massey University	Not Given
RANGI	Gene	1st Year	Applied Recreation in Fitness	Christchurch Polytechnic	Waiwera/Onuku
RANGINUI	Charisma	4th Year	Bachelor of Law	Canterbury University	Waiwera/Onuku
RAPATA	Hinemoa	2nd Year	Bachelor of Maori Visual Arts	Massey University	Not Given
RATU	Karmela	1st Year	Bachelor of Arts/Commerce	Otago University	Onuku/Kati Waewae/Rapaki/ Tuahuriri
RATU	Jacob	2nd Year	Bachelor of Law	Waikato University	Not Given
RATU	Rahera	1st Year	Chrysalis Certificate/Maori Studies	Eastern Bay of Plenty REAP	Not Given
REARDON	Kelly	1st Year	Speech & Language Therapy	Canterbury University	Kaikoura
REHU	Maurice	2nd Year	2nd Mate Watchkeeper Foreign Going Course	Manukau Institute of Technology	Rapaki
REIHANA	Ripeka	2nd Year	Bachelor of Arts	Waikato University	Not Given
REIHANA	Aroha	4th Year	Bachelor of Social Science	Waikato University	Not Given
REILLY	Kate	1st Year	Bachelor of Business Studies	Massey University	Not Given
REILLY	Teresa	3rd Year	Bachelor of Arts	Massey University	Not Given
RICHARDS	Jonathon	2nd Year	Bachelor of Medicine/Surgery	Otago University	Not Given
RICHARDS	Keri	1st Year	Bachelor of Science	Canterbury University	Not Given
RICHARDSON	Marc	3rd Year	Bachelor of Commerce	Canterbury University	Not Given
RICKUS	Marama	2nd Year	Bachelor of Maori Design & Art/Te Reo Maori	Te Wananga o Raukawa	Not Given
RICKUS	Angeline	2nd Year	Hairdressing VSI Diploma	Avonmore Tertiary Academy	Te Ngai Tuahuriri
RIGBY	Frances	6th Year	Bachelor of Law/Arts	Victoria University	Oraka Aparima
ROBB	Christine	2nd Year	Real Estate Salesperson (Pre-Entry)	Open Polytechnic	Not Given
ROBENS	Julie (Huria)	4th Year	Bachelor of Arts (Hons)	Victoria University	Not Given
RODERIQUE	Lara	10	Master of Health Science/B.Com&Appl.Science	Otago University	Awarua
ROGERSON	John	1st Year	Postgraduate Diploma	Otago University	Hokonui
ROGERSON	Aroha	2nd Year	Te Rangakura	Wanganui Polytechnic	Hokonui
ROPATA	Paul	1st Year	Bachelor of Arts	Otago University	Otakou
RUDOLPH	Floyd	1st Year	Journalism Course	NZ Institute of Business Studies	Not Given
RUSSELL	Matthew	3rd Year	Bachelor of Law	Canterbury University	Moeraki
RUSSELL	Matthew	1st Year	General Catering & Cooking Certificate	Tairāwhiti Polytechnic	Otakou
RUSSELL	Isaac	3rd Year	Bachelor of Commerce	Otago University	Arowhenua



RUSSELL	James	2nd Year	National Certificate in Travel
RYAN	Scott	1st Year	Bachelor of Science
RYAN	Rebecca	1st Year	Diploma of Teaching
SCHENKEL	Tania	1st Year	Introduction to Psychology
SCHWALGER	Sharon	2nd Year	Diploma of Community & Social Work
SCOTT	Kate	1st Year	Bachelor of Science/Commerce & Administration
SENIOR	Adrienne	2nd Year	Certificate in Counselling Theories
SHEEHAN	Bernadette	2nd Year	Bachelor of Midwifery
SHORT	Simon	3rd Year	Bachelor of Business Studies
SIDORUK	Martin	6th Year	Bachelor of Architecture
SINTES	Sarah	2nd Year	Office Technology Level 4
SKERRETT	Emily	2nd Year	Bachelor of Maori Studies
SKERRETT	Delaney	4th Year	Postgraduate Diploma of Arts
SKIPWORTH	Garry	1st Year	Te Reo Maori Pae Tuatahi
SMITH	Annamarie	2nd Year	Bachelor of Education
SMITH	Alissa	1st Year	Bachelor of Science
SMITH	Joanne	7th Year	Postgraduate Diploma of Arts
SMITH	Mortin	2nd Year	Human Resources Training & Development
SOLOMON	Justin	3rd Year	National Certificate in Electrical Engineering
SOUNESS	Kate	5th Year	Bachelor of Fine Arts/Arts
SOUR	Jessica	3rd Year	Bachelor of Arts
SOUTHERWOOD	Mary	5th Year	Master of Library & Information Studies
SPENCE	Michael	1st Year	Bachelor of Science
STANBURY	Justin	2nd Year	Bachelor of Arts
STEVENS	Sonya	1st Year	Bachelor of Arts/Law
STEVENS	Michael	1st Year	Bachelor of Arts/Law
STIRLING	Delia	1st Year	Small Business Management
STIRLING	Dan	1st Year	National Certificate in Exercise Science
STONE	Herena	3rd Year	Bachelor of Law
STONE-RAPANA	Mate	3rd Year	Bachelor of Arts/Law
STUART	Gayle	1st Year	Certificate in Social Practice
STURGEON	Jacqueline	1	Certificate in Skills for Employment
SUDDABY	Perita	3rd Year	Diploma of Teaching
SUDDABY	Freda	3rd Year	Te Huanui
SUTER	Eva	3rd Year	Diploma of Social Work
SWANN	Brendon	3rd Year	Bachelor of Engineering (Hons)
TAIAROA	Melanie	8th Year	Bachelor of Arts/Law
TAIAROA	Rochal	8th Year	PhD in Teaching
TAIUI	John	4th Year	Bachelor of Law/Arts
TAIUI	Lionel	1st Year	Certificate in Jade Carving
TAIPANA	Mereti	5th Year	Bachelor of Arts
TAKAROA	Hoani	1st Year	Te Huanui
TAREHA	Reonahia	1st Year	Bachelor of Information Technology
TAUWHARE	Stephen	5th Year	Master of Philosophy
TAYLOR	Nigel	4th Year	Diploma in Travel & Tourism
TE HAU	Aroha	1st Year	National Certificate in Social Services
TE HIRA	Dwayne	4th Year	Bachelor of Media Arts
TE KOETI	Athena	4th Year	Bachelor of Arts
TE RAKI	Shane	4th Year	PhD in Management/Tourism
TE WANI	Jacqueline	1st Year	Te Reo Tuatahi
TE WHAITI	Andrew	2nd Year	Master of Business Administration
TE WHAITI	Simon	1st Year	Certificate in Jade Carving
TEEPU	Diana	1st Year	Chrysalis Certificate
TEKA	Tui	2nd Year	Te Kopae Full Time Maori Studies
THOMS	Matthew	1st Year	Bachelor of Education
THOMSON	Simon	2nd Year	Diploma of Teaching/Bachelor of Maori Studies
THORPE	Dylan	1st Year	Pre Employment Training Course
TICKELL	Chris	3rd Year	Te Rangakura
TIPA	Gail	6th Year	PhD in Geography
TIPUWAI	Koro	1st Year	Bachelor of Resource Studies
TOOMEY	Emma	1st Year	Bachelor of Teaching & Learning
TRAILL	Vanessa	2nd Year	Bachelor of Commerce
TUMAHAI	Lisa	3rd Year	Te Ataarangi
TUUTA	Tia	4th Year	Bachelor of Education/Diploma of Teaching
UDE-SHANKAR	Anoushka	2nd Year	Bachelor of Medical Laboratory Science
UNAHU	Ma-Rea	2nd Year	Bachelor of Applied Science
WAKEFIELD	Benita	1st Year	Master of Philosophy
WAKEFIELD	Taromi	1st Year	Bachelor of Maori Studies
WAKEFIELD	Tania	1st Year	Bachelor of Arts
WALKER	Keelan	1st Year	Diploma of Internet Technology
WALKER	Moana	1st Year	Diploma in Travel & Tourism
WALLACE	Aileen	3rd Year	Bachelor of Science
WARD	Melanie	2nd Year	Diploma of Teaching
WATSON	Trevor	1st Year	Certificate in Audio Engineering & Music Production
WATT	Beverly	2nd Year	National Certificate in Diversional Therapy
WHITE	Renee	3rd Year	Certificate in Hairdressing
WHITE	Mere	7th Year	Education Document
WHITE	Nolan	1st Year	Diploma of Teaching
WICKENS	Ken	2nd Year	Bachelor of Arts
WILKINSON	Peta	6th Year	Bachelor of Arts/Law
WILLIAMS	Kristan	2nd Year	National Certificate in Electrical Appliances
WILLIAMS	Lorraine	3rd Year	Intensive Maori
WILLIAMS	Pania	4th Year	Bachelor of Fine Arts
WILLIAMS	Kim	1st Year	Bachelor of Social Work
WILLINGHAM	Melanie	1st Year	Bachelor of Science
WILSON	Katherine	6th Year	Master of Business Administration
WOODHOUSE	Marilyn	4th Year	Master of Business Studies
WOOLDRIDGE	Luke	1st Year	National Certificate for Entry to Automotive Trade
WULFF	Faye	3rd Year	Diploma of Visual Arts
WYETH	Emma	1st Year	Bachelor of Health Science
YATES	Moana	3rd Year	Bachelor of Commerce & Administration
YOUNG	Tara	2nd Year	Diploma in Events Management
YOUNG	Karla	2nd Year	Bachelor of Teaching & Learning

Christchurch Polytechnic	Not Given
Canterbury University	Not Given
Christchurch College of Education	Not Given
Hagley Community College	Waikawa/Onuku/Rapaki
Otago University	Awarua
Victoria University	Not Given
Massey University	Not Given
Otago Polytechnic	Arowhenua
Massey University	Awarua
Victoria University	Otakou
Christchurch Polytechnic	Makawhio
Waikato Institute of Technology	Not Given
Queensland University of Technology	Waihōpai
Eastern Institute of Technology	Not Given
Central Institute of Technology	Not Given
Canterbury University	Not Given
Otago University	Kati Huirapa Ki Puketeraki
Auckland University	Te Ngai Tuahuriri/Koukourarata
Christchurch Polytechnic	Kaikoura
Canterbury University	Te Ngai Tuahuriri
Canterbury University	Not Given
Victoria University	Moeraki
Otago University	Not Given
Canterbury University	Not Given
Canterbury University	Wairua
Otago University	Moeraki/Awarua
NZ School of Food & Wine	Kaikoura
Central Institute of Technology	Not Given
Waikato University	Rapaki
Auckland University	Rapaki
Unitec	Te Ngai Tuahuriri
Otago Polytechnic	Not Given
Dunedin College of Education	Rapaki
Christchurch Polytechnic	Oraka Aparima
Te Wananga o Raukawa	Not Given
Canterbury University	Moeraki
Waikato University	Not Given
Waikato University	Otakou
Canterbury University	Onuku
Tai Poutini Polytechnic	Not Given
Massey University	Arowhenua
Christchurch Polytechnic	Kati Huirapa Ki Puketeraki
Griffith University	Not Given
Massey University	Kati Waewae
Auckland Institute of Technology	Te Taumutu
Tairāwhiti Polytechnic	Not Given
Waikato Polytechnic	Waihōpai
Canterbury University	Makawhio
Otago University	Arowhenua
Te Kohanga Reo National Trust Board	Kaikoura
Massey University	Not Given
Tai Poutini Polytechnic	Not Given
REAP	Not Given
Wanganui Polytechnic	Not Given
Canterbury University	Not Given
NZ Graduate School of Education	Kati Huirapa Ki Puketeraki
Air NZ Engineering Training School	Kati Waewae
Wanganui Polytechnic	Kaikoura
Otago University	Moeraki
Lincoln University	Onuku
Christchurch College of Education	Wairua/Onuku
Victoria University	Not Given
Christchurch Polytechnic	Kati Waewae
Christchurch College of Education	Wairua
Otago University	Not Given
Open Polytechnic	Kaikoura
Massey University	Onuku
Lorraine Martin College	Wairua/Onuku
Canterbury University	Not Given
National College of Design & Technology	Not Given
George Seymour National College	Not Given
Otago University	Awarua
Christchurch College of Education	Not Given
Tai Poutini Polytechnic	Awarua/Oraka Aparima
Otago Polytechnic	Arowhenua
Waikato Polytechnic	Waihōpai
Waikato University	Waihōpai
Waikato University	Not Given
Massey University	Te Ngai Tuahuriri
Auckland University	Not Given
Christchurch Polytechnic	Wairua
Southland Polytechnic	Te Ngai Tuahuriri
Otago Polytechnic	Otakou/Puketeraki
Massey University	Not Given
Eastern Institute of Technology	Not Given
Massey University	Not Given
Massey University	Not Given
Southern Institute of Technology	Not Given
Nelson Polytechnic	Not Given
Otago University	Kati Huirapa Ki Puketeraki
Victoria University	Kati Huirapa Ki Puketeraki
Aoraki Polytechnic	Waihao
Christchurch College of Education	Not Given

## POST GRADUATE SCHOLARSHIPS



## Mere Skerrett-White

Mere is currently studying at University of Waikato for a PhD in Education, having already completed a Bachelor of Education and a Masters of Philosophy (First Class Honours). She is majoring in Education and Māori. Mere works at the University of Waikato and has a passion for immersion education. She is the inaugural recipient of the Taurawhiri i Te Reo Māori PhD Scholarship, and also runs a kōhanga reo from her home. Mere affiliates to Waihōpai rūnaka.



## Delaney Skerrett

Delaney is in his fourth year studying Spanish Language and Literature at the University of Queensland for a postgraduate Bachelor of Arts (Hons). Delaney has already completed a Bachelor of Arts (Spanish) at the University of Auckland. In 1993 Delaney spent a year as an AFS scholar in Chile. The following year he had the honour of being the top scholar in Bursary Spanish. In 1995 he was top student in Italian at the University of Auckland. His ambition is to complete a doctorate, possibly in Sociocultural Psychology, as Delaney has a particular interest in the significance of culture and language in psychology and identity. Although he is now living in Queensland, Delaney maintains close contact with his whānau in Invercargill, Waihōpai.

## Khyla Russell

Khyla affiliates to kā rūnaka o Ōtākou, Kāti Huirapa and Taumutu. She is involved with Ōtākou Rūnaka and is a kaiako for reo rumaki and kia kurapa hui. She is currently in her sixth year of study at the University of Otago for a PhD in Anthropology and Māori Studies. This year she is working on her thesis which focuses on the relationship Kāti Tahu have with the landscape. Khyla was the recipient of the Otago University PhD Māori Scholarship. She has already completed a Bachelor of Arts in Social Sciences and a Postgraduate Diploma of Arts, with Distinction, from the University of Otago.

## Amos Kamo

Amos is in his fifth year of study for a Masters of Resource Studies at Lincoln University. He has already completed a Bachelor of Arts (Hons) in History and Māori at Canterbury University. A descendant of Ihaia Te Wera Whaitiri, Amos affiliates to kā rūnaka o Rāpaki and Arowhenua. Amos believes "the ultimate goal is to ensure greater Māori participation in environmental policy and planning." He refers to sections of the Resource Management Act 1991 concerning Māori resource issues that do not reflect Māori input. Amos's sporting interests include waka ama and touch.



## Paul Donaldson

Paul is in his fifth year of study for a PhD in Marine Biology at Canterbury University, having already completed a BSc (Hons) in Zoology at Otago and Canterbury Universities. This year he is researching his thesis on the ecology of the fat-bellied seahorse *Hippocampus abdominalis* (Syngnathidae) in the Wellington Harbour region. Paul is a descendant of Tete Haberfield, and affiliates to Te Rūnanga o Moeraki.



## Joanne Smith

Jo is a descendant of Kehaia Tuahuru, and affiliates to Kāti Huirapa ki Puketeraki. She is in her seventh year of her PhD at Otago University in Film Studies. This year Jo is working on her thesis which involves using contemporary films and visual culture to examine concepts of cultural differences. "My research contributes to the cultural revitalisation of Kāitahutaka by examining the historical and contemporary representation of Dunedin's identity and the relations between Kāi Tahu and Pākehā."



## Lindsey Te Ata o Tu MacDonald

Lindsey is studying at the University of Canterbury for a PhD in Political Science, majoring in Political Philosophy. He has already completed a BA (Hons) and an MA. Lindsey's research explores the theory behind the concept of "rights". He explains: "To have an understanding of how non-Māori are using rights will help Ngāi Tahu achieve success in negotiating and conveying an understanding of Ngāi Tahu mana whenua, by understanding the iwi's own right claims and political arguments, and those of others". Lindsey affiliates to Ngāi Tuāhuriri Rūnanga.



## Tane O'Rorke

Tane is in his fifth year studying for a Masters in Psychology at Victoria University where he has already completed a BA (First-class Honours). He has joined the ranks of a very small group of Māori students pursuing higher levels of education in Psychology at Victoria. He is currently working on a Masters within the area of Industrial and Organisational Psychology. Tane is actively encouraging Māori Psychology undergraduates to continue in this field. Outside of university, Tane is involved with a group specialising in Hip-hop music and has been helping set up a youth centre and café on the Kapiti Coast.



**Rachel Palmer**

Rachel is in her third year studying for a PhD in Anthropology at Otago University. She has already completed a BA with Honours and an MA with Distinction. Rachel belongs to the Moturata-Taieri whānau and affiliates to Kāti Huirapa and Te Rūnanga Otākou. Rachel chose to submit an account of the life of Tare Paraone 1832-1921, daughter of Wharerimu from Pukehou (Codfish Island) and Captain Robert Brown. For her studies, Rachel's thesis looks at "how people perceived, used and changed the landscape of South Otago, to illuminate relationships between society and the environment." Rachel is part of the Moturata Management Committee and was involved in the Kāi Tahu ki Otago Natural Resource Management Plan.

**Christopher Atutahi**

Chris is in his final year at Waikato University majoring in Strategy and Corporate Governance for a Master of Business Administration. He has completed a Bachelor of Engineering (Civil) (Hons) through Canterbury University. In his project proposal Chris states: "The leadership challenge for organisations like Tainui and Ngāi Tahu will be to build organisational infrastructure in response to environmental change. These structures will allow Tainui and Ngāi Tahu to organise their business and commercial practices to suit the many needs of their people based on established goals, objectives and strategies."

**Rangi Nicholson**

Rangi is a descendant of Riria Paeumu, Te Toko and Ipika and affiliates to Wairewa Rūnanga. He is studying Applied Linguistics at the University of Canterbury for a Master of Arts. He already has a BA and a BTheo. Rangi believes "that unless Māori language is returned to the home, neighbourhood and community, all else is simply biding time... it will be necessary for Te Rūnanga o Ngāi Tahu and the Ngāi Tahu Development Corporation, as well as each of the papatipu rūnaka to prioritise their aspirations and develop a capacity for the effective delivery of language services which meet identified needs."

**Nicole Coupe**

Nicole is a descendant of Teitei. She is currently enrolled at Massey University studying for her PhD in Māori Studies. She is studying Māori Health with a particular focus on Epidemiology, and Prevention of Māori Suicide and Attempted Suicide. Nicole has completed a Bachelor of Science and a Master of Science (Zoology) at Auckland University. She is currently a member of the Public Health Association and Australasian Epidemiology Association. Nicole will be embarking on an overseas study tour furthering her contacts with other indigenous health workers in San

Francisco and Bristol. Nicole is also involved with Ngāi Tahu Development activities. Some of the objectives she outlines in her proposal are "to establish a working model and rūnaka intervention strategy for Kāi Tahu community mental health workers, to develop a Kāi Tahu suicide prevention strategy and to increase Kāi Tahu workforce participation in mental health epidemiology."

**Zane Hema**

Zane is the grandson of Matapurua Rehu Te Pa and John Te Ururaki Spencer. He is currently studying at the University of Central Lancashire for a Postgraduate Diploma BSL/English Interpreting (Sign Language Interpreting). Zane states: "Sign Language Interpreting has been described as an 'emerging profession'. This is in line with deaf communities throughout the world campaigning for their equal place in society. Their main demand is that their language (ie, sign language) be given official recognition... my aim is not only to be a skilled and competent interpreter but also to become involved in the training of interpreters."

**Patsi Davies**

Patsi is in her first year of study at the University of Waikato for a Master of Philosophy in Law. She already has a Bachelor of Social Sciences, a Diploma of Health Service Management (Distinction) and an LLB (First-class Honours). Patsi is a descendant of Merehana Puha and affiliates to Ngāi Tūāhuriri Rūnanga. Patsi has been involved with Health Waikato in a variety of roles over the years. In her research paper she states that: "The (Health and Disability) Commissioner's review is particularly important because the Commissioner has proposed an amendment to the Health and Disability Commissioner Act to specify...the needs, values, and beliefs of Māori and recognition of their status as tangata whenua in the Treaty of Waitangi." The Commissioner contends that this will, "...help ensure ownership of the code by Māori as a tool for empowerment." This infers that the use of legislation may serve to facilitate the improved delivery of health and disability services to Ngāi Tahu whānui and those living within our rohe."

**Jamie Meikle**

Jamie affiliates to Kāti Huirapa ki Puketeraki, he is a descendant of Hinekoau and William Lloyd. Jamie has already completed a BA and a Postgraduate Diploma with Distinction in History and Geography. This year he is studying for a Master of International Studies at Otago University. Last year Jamie was the recipient of the Otago University Postgraduate Scholarship. This year he is tutoring in the History Department. He has participated in various Māori activities at Otago University.

## PAPATIPU RŪNAKA SCHOLARSHIP RECIPIENTS

**Waihōpai****Dwayne Te Hira**

Dwayne is this year's recipient of the Waihōpai scholarship. Dwayne is currently in his third year studying Graphic Design for a Bachelor of Media Arts at Waikato Polytechnic. Dwayne has already gained national recognition for past project designs and in 1992 won the poster competition for the World's Indigenous Conference representing Aotearoa. ("We are Aotearoa"). Last year Dwayne designed the logo for Health Waikato's, "Smoke Free Week". He is currently working part-time as a designer for the new publication, "Tū Mai", that launched in April. He is a descendant of Ihaia Potiki and Wharetutu. Dwayne is involved with the local kapa haka group at Te Rau Aroha Marae, he is also in the choir and part of a whānau support group.

**Kaikōura****Karen Meiklejohn-Starkey**

Kaikōura Rūnanga has selected Karen Meiklejohn-Starkey as their papatipu rūnaka scholarship recipient. Karen is a descendant of tūpuna affiliated to Mangamaunu in Kaikōura. Karen has already completed a Diploma in Mātauranga Māori and is currently in her second year studying for a Bachelor of Māori Laws and Philosophy. Karen is the liaison person for Ngāi Tahu ki Waho (Wellington) and is a kaiāwhina at Te Kāiā Whare there. She has helped co-ordinate research projects for Ngāi Tahu Development.

**Oraka-Aparima****Rangimaria Suddaby**

Oraka Aparima Rūnaka has selected Rangimaria Suddaby as their papatipu rūnaka scholarship recipient. Rangimaria, who is a trained teacher, is currently attending Christchurch Polytechnic studying Te Huanui: Certificate in Māori Language. Rangimaria is a member of Oraka Aparima rūnaka and affiliates to Rāpaki through the Paipeta line. As a Māori resource teacher, she is involved with iwi, hapū, whānau and kura.

**Ōnuku****John Tainui**

For the second year Ōnuku Rūnanga have selected John Tainui to be their scholarship recipient. John, who is a descendant of Wereta Tainui, is in his fourth year studying for a LLB/BA, majoring in American Studies, at Canterbury University. John is very much involved in rūnaka life at Ōnuku, particularly in rakatahi and sporting activities. He is currently a member of the Canterbury Māori Rugby Team and last year was the South Island Māori Colts Captain. This year he is a member of the South Island Māori (seniors) rugby team. John recently participated in the Ngāi Tahu Sports Festival held at Ōnuku. Through university John is part of Te Putairiki (Māori Law Students Association) and a member of Te Akatoki, the Māori Students' Association.

**Makaawhio****Tremane Barr**

Te Rūnanga o Makaawhio has awarded this year's scholarship to Tremane Barr, a descendant of Te Koeti Turanga and Ripeka Tutoko. Tremane is also the recipient of a postgraduate scholarship. Tremane is currently in his fourth year studying for a Masters of Science in Resource Management at Lincoln University. He supports the proposal that there needs to be wide-ranging and informed debate on biotechnology and its implications for Ngāi Tahu, particularly in the areas of genetic engineering and eugenics. Tremane represents Te Rūnanga o Makaawhio on the Mahinga Kai Tikanga o Ngāi Tahu Kōmiti and is also on the Makaawhio Resource Management and Marae committees.

**Awarua****Nathan Batchelor**

Awarua Rūnanga has selected Nathan Batchelor as their papatipu rūnaka scholarship recipient. Nathan is in his third year of study at Otago Polytechnic, majoring in Zoology for a BSc and Māori Studies for a BA. Nathan's intention, upon the completion of his BSc, is to do a Diploma of Science in Marine Science. The outcome of these courses would see Nathan become a marine biologist with a Māori (Kāi Tahu) perspective on fisheries, which he hopes will be of benefit to the iwi. Nathan is a keen sportsman, particularly, league and touch. As well as playing both at representative level throughout his high school years, Nathan also plays for the Awarua Rūnanga touch team. Past academic achievements include the Tiwai Aluminium Smelter Excellence in Science Award, Ansett Award for General Excellence and Dux/Head Boy at Kingswell High School.

**Arowhenua****Natalya Pitama**

Natalya is Te Rūnanga o Arowhenua's scholarship recipient. She affiliates to both Tūāhuriri and Arowhenua through the Pitama and Reihana whānau. Natalya is currently in her second year studying at the Christchurch Polytechnic for a Diploma in Social Services. Last year Natalya completed her Certificate in Social Services. Natalya has had previous training in broadcasting. As a student she spent a year in Brazil as an AFS scholar. She is a keen sportsperson including netball, rowing and latterly, hockey. For the past three years Natalya has been involved in the community group, Kaiapoi Whakatau Āwhina e te Iwi.



**Hokonui****John Rogerson (joint)**

John is currently in his final year studying for a Graduate Diploma in Accountancy at Otago University. John has already completed a Bachelor of Commerce in Marketing. John believes "if a larger proportion of Kāi Tahu are committed to achieving tribal goals, this will provide us with a larger, higher quality human resource base. Motivated individuals mean more ideas and more resources with which to achieve those ideas. This would result in a better future for Kāi Tahu whānui."

**Ann Maree Cairns (joint)**

Ann is in her first year studying for a Bachelor of Arts in Māori and History. Ann affiliates to both Hokonui and Ōtākou. Ann hopes to continue with her teachers training, seeing graduates in her position as not just bilingual but truly bicultural as well. A current member of the Hokonui Rūnaka, Ann has also been involved with the Murihiku Marae Committee and the Hokonui Kōhanga Reo. She has been involved with a kapahaka group at high school and is a keen netballer.

**Wairewa****Sara-Jane Lake**

Sara-Jane is studying for a Bachelor of Japanese Language at Christchurch Polytechnic, having already completed a Certificate in Japanese Language and an Advanced Certificate in Japanese for Tourism and Trade. For the last eight years she has been involved in tour guiding around Te Waipounamu. As she states: "Being Māori has been very beneficial for my occupation as I am in a better position to explain various things about Kāi Tahu and the Māori culture". She is deciding whether to embark on a career in teaching upon the completion of her degree or to study for her Masters.

**Koukourarata****Paul Feary**

Te Rūnanga o Koukourarata has selected Paul as their scholarship recipient. Paul is in his second year studying Psychology and English for a Bachelor of Arts at the University of Canterbury. Paul believes the development of rakatahi lies in their ability to feel proud of their Māori heritage, and deport themselves as ambassadors of their people.

### The following are joint recipients of the Ngāi Tūāhuriri Rūnanga scholarship:

**Benedict Brennan** is in his second year of study for a Diploma in Jazz Studies at the Christchurch Polytechnic.

**Peter Hyslop** is in his first year of study for a Bachelor of Science degree at the University of Canterbury.

**Rahera Harmon** is currently studying Tino Rangatiratanga Whakapakari Whariki at the Takahanga Kohanga Reo.

**Brady Crofts** is in his second year of study for an advanced Certificate in Automotive Engineering at the Wellington Polytechnic.

**Louise Cocks** is currently in her third year of a Diploma of Business Studies at Waikato Polytechnic.

**Dominic Glazewski** is in his fourth year of a Bachelor of Law and Commerce degree at the University of Canterbury.

**Nicola Hullen** is in her second year of a Bachelor of Arts degree at Massey University.

**Scott Newble** is in his second year of study for a Certificate in Adventure Tourism at the Aoraki Polytechnic.

**David Pohatu-Stone** is in his sixth year of a Bachelor of Law and Arts (Hons) at Victoria University.

*Dominic Glazewski**Nicola Hullen**Brady Crofts**David Pohatu-Stone**Scott Newble**Louise Cocks*

## GENERAL SCHOLARSHIPS

**Damon Bell**

Damon is in his fifth year of study at the Otago Medical School. A descendant of Kaitai Pahi, Damon affiliates to Oraka Aparima Rūnaka. Damon's aim is to become an endocrinologist who specialises in diabetes. This year, during Damon's involvement with the Māori health and Nutrition Centre in the Nutrition Department he has become interested in the controversial area of genetically modified foods. Damon is also involved with research into diabetes and this year is participating in the Insulin Resistance Study.

**Herena Stone**

Herena is in her third year of study for a LLB in Law and Maori at the University of Waikato. Herena already has a BA from the University of Canterbury. Herena affiliates to Te Hapū o Kāti Wheke and to Kāi Tūāhuriri. Prior to commencing her studies in Law, Herena was a registered nurse and midwife and has been closely involved with her rūnaka at Rāpaki. She was also involved in Te Kura Kaupapa, particularly Te Kura Whakapūmau Reo ki Waitaha.

**Ruth Cadman**

Ruth is in her third year of Māori Studies for a Bachelor of Arts at the University of Otago. She is a descendant of Te Koeti Turanga and because she lives in the area, has been involved with the Ōtākou marae and rūnaka activities for some years now. Ruth was Chairperson of Te Kōhanga Reo o Ōtākou for three years and is part of the Māori Women's Welfare League, Ōtākou Branch.

**Jonathon Richards**

Jonathon is a descendant of Teo Pita Tipa. He is into his second year studying medicine at Otago University. His goal for the future is to specialise in Cardiology. Jonathon was dux of South Otago High School and last year he won three scholarships for academic achievement. Jonathon has also received awards for speechmaking and debating. This year Jonathon is a member of the Māori Medical Students' association.

**Louise Bryant**

Louise affiliates to both Ōtākou and Moeraki rūnaka, she is a descendant of Ihaia Potiki. Having previously completed a Bachelor of Arts in Māori Studies at Otago University, Louise is in her final year of a Bachelor of Performing and Screen Arts, majoring in Contemporary Dance, at Unitec, Auckland. During her time at Otago, Louise was a tutor for Te Tari Māori in te reo me ngā tikanga Māori. She was a member of Kāi Tahu Whānau ki Ōtepoti, has been involved in Māori performing arts, and is currently a member of Te Whiringa, a Māori advisory committee to the Unitec School of Performing and Screen Arts. This year Louise was granted an Aotea Trust Performing Arts Award, as an acknowledgment of present achievement and future promise.

**Ria Brodie**

Ria is currently in her third and final year of study for a Bachelor of Midwifery Degree at the Otago Polytechnic. She is a registered general/obstetric nurse. Ria has already completed a Bachelor of Arts in Māori at the University of Canterbury. Ria is a descendant of tūpuna from Pūrākaunui. She has extensive experience in Māori health, including working with the Māori Mobile Health Unit. She is a member of the Ōtepoti Māori Women's Welfare League. Ria has also been involved with kōhanga reo, is a board member of two primary schools, and has attended reo rumaki. She hopes that as a part of iwi development we will support the reclamation of our own Ngāi Tahu birthing practices.

**Marama Muir-Tuuta**

Marama affiliates to Kāti Huirapa ki Puketeraki. She is currently in her second year of study for a Bachelor of Education at the Universities of Auckland and Waikato and the Auckland College of Education. Marama is training for teaching in te kura kaupapa Māori. On her mother's side, Marama is Te Arawa, Ngāti Tuwharetoa, and is a managing trustee for her mother's land. She is a member of whānau tautoko for Te Raki Paewhenua Kura Kaupapa Māori.



**Anoushka Ude-Shankar**

Anoushka is in her third year at the University of Otago studying as a medical laboratory science student. Next year she is hoping to do a Masters degree, and eventually a PhD in Pathology or Cytogenetics. Anoushka is a member of the Māori Students' Association and is hoping to become a volunteer tutor this year for other Māori students. Eventually Anoushka would like to see a Māori health centre established under the auspices of Kāi Tahu, appropriate "to the two worlds that we as Māori live in. Traditional methods of healing need to be integrated with the benefits of modern medicine, to provide our own system of care and cure."

**Kiri Powick**

Kiri is a descendant of Teone Russell. She affiliates to Te Ātiawa as well. She is in her second year at Waikato University studying for a Bachelor of Teaching (Rumaki). During her time at Queen Charlotte College, Kiri won several speech/manu kōrero competitions, was the kaea for the kapahaka group there (as well as being part of the rōpū for Queen Victoria College) and was the recipient of the national Kōhanga Reo Scholarship last year. Kiri is a ringawera at Waikawa Marae. This year she is involved in the Waikato University Culture group.

**Rachel Maitland**

Rachel is in her second year studying for a Bachelor of Teaching (Primary) at the Dunedin College of Education. Her major subject is Māori, and she is passionate about te reo, particularly about Kāi Tahu dialect. Last year Rachel was awarded a scholarship from the Dunedin College of Education. During her time at Otago Girls' High School, she was part of their culture group, performing in several secondary schools festivals. She was also an active participant in Te Manu Kōrero speech competitions, and received a prize for art in her last year at school. Rachel is from the Anglem whānau.

**Stephen Tauwhare**

Stephen affiliates to Kāti Waewae Rūnaka. He is in his fifth year of study for a Master of Philosophy degree at Massey University. Stephen has already completed a Bachelor of Science in Genetics and Microbiology. Stephen is currently working on a project entitled: "Pathways to and from alcohol and substance abuse for young Māori". He is also involved in researching his North Island whakapapa (Ngāti Hiuiaro). Stephen is a member of Te Waha Āwhina and is on the bicultural advisory group at the Palmerston North City Council.

**Carla Petersen**

Carla is a descendant of Wharetutu Newton and Ihaia Potiki. She is in her second year of study for a Bachelor of Commerce (Information Science and Accounting) at Otago University. Carla has participated in Manu Kōrero competitions, and is currently a member of the Māori Students' Association at Otago University. Her essay, submitted with her application was an account of the life of her Nana, Margaret Petersen, n'e McCallum, from Kākā Point.

**Lillian Fraser**

Lily is in her first year of study at the Auckland Medical School. She is a descendant of Motoitoti. Her rūnaka is Ōtākou. Lily attended Te Kura o Hoani Waititi Marae where she played competitive netball, participated in Manu Kōrero competitions and was a senior member of the Wharekura kapahaka team who were placed first on two occasions. She was commended by her school for her peer support, and empathy with younger members of the kura. She is fluent in te reo Māori.

**Sandra Kellian**

Sandra is a descendant of Motoitoti. She is currently in her eighth year studying for a postgraduate Diploma in Museum Studies (Collection Management, Museum Management) at Massey University. She has already completed a Bachelor of Fine Arts, majoring in photography at the Otago Polytechnic School of Fine Arts. Sandra is currently working on an exhibition. She has been researching whakapapa and history from the Ōtākou area. Sandra is particularly interested in "the role of preservation and display of treasured taonga held within museums and art galleries". Sandra believes "we are caretakers of our past so that we can better know our present."

**Craig Pauling**

Craig Pauling is a descendant of Ihaia Whaitiri, and affiliates to Ngāi Tūāhuriri and Ngāi Te Ruahikihiki. Craig is in his third year studying for a Bachelor of Resource Studies at Lincoln University. This year Craig is involved in a venture known as "State of Flax Recycled Papers", has a twelve-month appointment as the Environmental Officer on the Student Executive Council and was involved in recording data for the Kiwi Recovery Programme. Last year Craig worked with DoC on the Otamahua (Quail Island) Ecological Restoration Project and the Kākāpō Recovery Programme on Whenua Hou (Codfish Island). Craig was a member of the Linwood Rugby Club during his Aranui High School years and was in various representative teams.

**Anna Heath**

Anna is in her third year at Aoraki Polytechnic, studying for a Diploma in Hotel Catering and Tourism Management. Anna is a descendant of Peneamine Te Kihl, Peti Brown Riamia and Tame Parata. Anna regularly attends hui at Waihao and is involved with various marae activities. Last year she received an award for Student of the Year (Tourism and Hospitality). In 1997 she received the Eric Grant Award for excellence.

**Maurice Rehu**

Maurice affiliates to Te Hapū o Ngāti Wheke, he is a descendant of Hakopa Te Ata o Tu. Maurice is currently in his second and final year studying for a Diploma of Nautical Science/2<sup>nd</sup> Mates Foreign Going at the New Zealand Maritime School, Manukau Institute of Technology. Prior to attending Maritime School, Maurice was involved in the maintenance and upkeep of his marae at Rāpaki, frequently attending hui there.

**Aroha Reihana**

Aroha is in her fourth year studying for a BSocSci and a LLB at Waikato University. Aroha draws a distinction between "rights and responsibilities". "As individuals we have but one right – the right to be the very best Kāi Tahu man or woman that we can be, the rest are responsibilities. We must never make a decision without first considering the whānau, hapū, iwi, our nation, the universe and the 'seven generations in the sand'. The seven generations in the sand are symbolic of the unborn generations."

**Charisma Rangi**

Charisma is in her fourth year at the University of Canterbury studying for an LLB and a BA (Hons), majoring in Sociology and Māori. Charisma affiliates to Kāi Tahu ki Kāti Irakehu (Wairewa, Ōnuku) and Te Ātiawa ki Ngāti Mutunga on her mother's side and to Ngāti Kahungunu ki Rakaipaka on her father's side. Charisma has been President of Te Putairiki – Māori Law Students' Association and is a member of Te Roopu Kapa Haka o Te Whare Wānanga o Waitaha at the University of Canterbury. She is also a tutor in the Māori Department and is a Projects Team Member with Ngāi Tahu Development Corporation.

**Tamara Mutu**

Tamara affiliates to Awarua Rūnanga. She is currently in her fifth year of study for a LLB (Hons) and a BSocSci at Waikato University. She is a past recipient of the Countrywide Bank/ Ngāti Whakaue Scholarship and regularly attends hui. Tamara is a member of Te Whakahiapo (Waikato Māori Law Students Association) and is a keen sportsperson. Recent events include: Te Whakahiapo Sports, Te Papa Tākaro o Te Arawa, Te Arawa marae to marae fun run, and the Maniapoto Sports Festival.

**Shannon Hanrahan**

Shannon is in his second year studying for a Bachelor of Arts in Sociology and Media Studies at Massey University. Shannon is a graduate from the first kōhanga reo in Ōpōtiki. He was Head Prefect at Whakatane High School in 1996. His high school interests included kapahaka, swimming and jazz - he sang with his school band at the National Jazz Festival. This year he was elected as the Māori Students' Officer at Massey University Students' Association. He has been involved in several rangatahi health initiatives over the years.

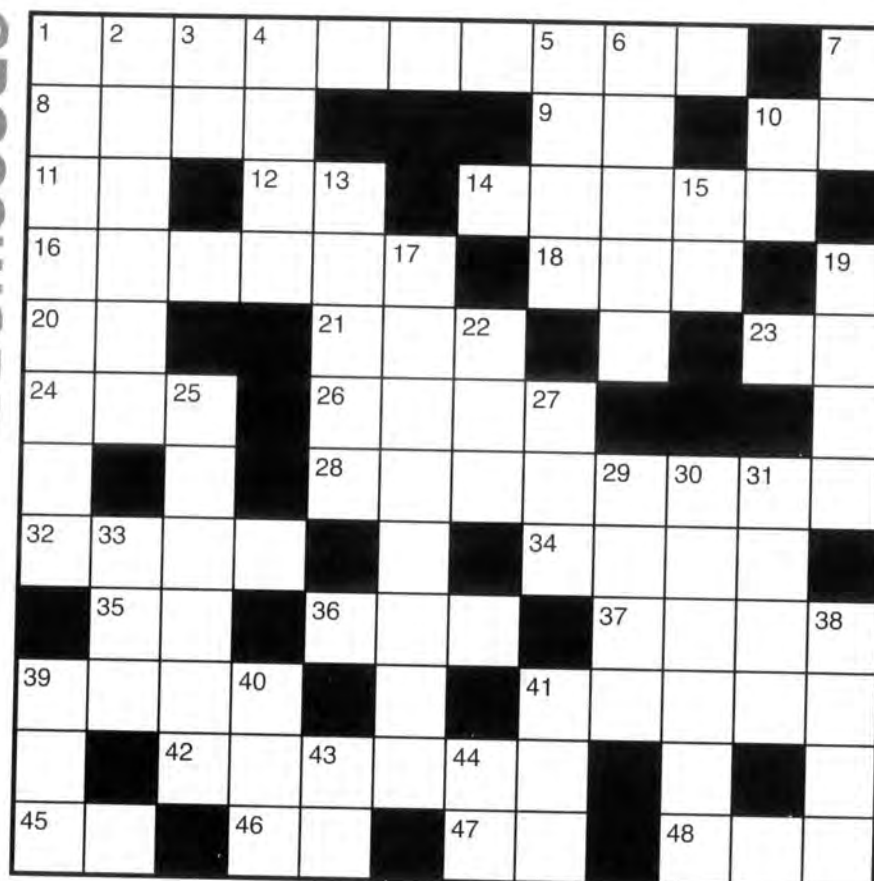
**Peta Wilkinson**

Peta, who affiliates to Ngāti Irakehu, is a descendant of Teone Taare Tikao. She is studying at the University of Auckland for a BA in Sociology and an LLB in Professional Legal Studies. During her High School years Peta was Head Girl of Kaitia College and was involved in peer support programmes and charity aid. Peta has been, and is, involved in a variety of activities such as drama, debating, soccer, rugby and touch. She is an associate member of the Rāpaki Māori Women's Welfare League, a member of the Māori Law Students Society, and she has been involved in taura here hui in her area.

**Raimona Peni**

Raimona affiliates to Hokonui Rūnanga. He is in his first year of study at the Christchurch College of Education, having last year completed a Bachelor of Māori Studies through the Waiariki Institute of Technology. Raimona is studying for a Diploma of Teaching (Secondary). He is fluent in te reo Māori, is a member of the kapahaka group Te Matare i Orehu, and is himself teaching kapahaka to pupils at his local kura kaupapa. Raimona is involved with his Te Arawa iwi at hui and tangihanga. He has a particular interest in weaponry from "te ao kōhatu". He took a up a voluntary position with the Rotorua Museum, which has led on to other things.





## Clues Across

- 1 Greenstone adze  
8 Wander  
9 Form of 2  
10 Burn  
11 He, she, it  
12 "And" as in numbers

- 14 Splice or join  
16 Red billed gull  
18 Embark on a ship  
20 Stick insect  
21 Hungry  
23 The  
24 Astonishment, distress

- 26 Like, alike  
28 Gossip, said in the house  
32 Anxiety  
34 Hampered, distressed  
35 Canoe sideboards  
36 Cave  
37 Frost, snow  
39 Mountain peak  
41 Headland  
42 Eaves of a house  
45 Agreement, Assent  
46 Expresses surprise  
47 Shudder  
48 Bask, warm oneself

## Clues Down

- 1 Fairy Sprite  
2 Taine Randell's team  
3 Relax  
4 Challenge  
5 Driftwood  
6 Pierce  
7 Content  
10 Digging stick  
13 Reject, throw away  
15 Shall I?  
17 Spirit voice  
19 Move  
22 Little  
25 On the other hand, but  
27 Strips of coloured flax  
29 Edible grub  
30 Glow, splendour  
31 Writhe, toss  
33 Ordinary  
38 Giddiness  
39 To form ordinals  
40 Long, thin roots  
41 Woman  
43 Disentangle  
44 Used before proper names

Answers on page 56

## Original Plant (Step One)

Peel one medium potato and cut into three pieces. Boil in one cup of unsalted water until soft. Add one teaspoon of sugar and mash. Mix in two cups of flour when lukewarm to form a soft dough. Cover and leave in a warm place overnight.

## Starter Plant (Step Two)

Take one tablespoon of dough from the original plant and put into a one litre jar. On day one feed with 1/2 cup of warm unsalted potato water. On day two feed with one teaspoon of sugar. Cover lightly and keep warm. Continue feeding on alternate days to keep the plant growing – stir. It will be ready in 3 – 5 days.

## To make the bread (Step Three)

Place the following ingredients in a large bowl:

5 cups Flour

1 tsp Salt, 1 tsp Sugar

Add enough starter plant to mix into a soft dough. Knead on a floured board for ten minutes. Take one tablespoon of this bread mixture to restart the starter plant. Shape the dough into a loaf to fit your well-greased baking dish. Leave to rise for about 15 – 30 minutes. Bake for about one hour at 180°–200° celcius.

## Ngā Reta

## Kia ora Gabrielle,

Thank you for publishing my letter in the winter issue of *te Karaka* last year. I received three replies, one just recently from Dori (Williams) Munroe, originally from Little River but now living in Kerikeri. I look forward to meeting with her. The most helpful was Jane Stevens from Ngaruawahia. I also went home to Akaroa last September and found out more information which I have included here.

This new letter is the follow up.

Can you please help me with any of these queries? If so I would greatly appreciate hearing from you.

Was Jane (aka) Julia Hamilton, the daughter of Te Wharerauaruhe and Mathew Hamilton adopted by Louise and Jacques Benoit who farmed at Takamatua? Jane was left behind when the Benoits went back to France – what happened to her?

Jessie Mould from Akaroa told me that in 1990 a descendant of the Benoits, Madeline Morisett brought back two Māori cloaks, or raincoats from France and gifted them to the Akaroa museum. One of these has been restored and is now on display at the museum. Did these cloaks originally belong to Jane or her mother, Te Wharerauaruhe (Koko)?

Jim Hammond from Takamatua told me that he had heard that Koki had stayed with Emery Demalmanche. Emery had befriended a Māori called Eta and his family who

lived with him and this helped soften the ill feelings of the Māori towards the Pākehā.

Ursula Brocherries, a descendant of Francois Lelievre said that Eta was slightly lame and was made an outcast because of it. One meaning for the word "koki" is lame, what is the connection between these stories? Between Eta and Koki?

Emery Demalmanche's son Pierre married Elizabeth Marguerite Hamilton, the other daughter of Te Wharerauaruhe. The mother of Te Matenga Taiaroa, the prominent Ngāi Tahu Chief was also named Te Wharerauaruhe. He also spoke the French language. Perhaps the person I am researching was his sister or daughter. I do not believe it was the same woman as his mother.

I hope these queries are understandable, and once again if anyone can help me in my research into the lives of Te Wharerauaruhe and her daughter Jane, I would greatly appreciate hearing from you.

Noho ora mai rā

Yours faithfully  
Gillian Kaka  
Paraha Rd!  
RD 1  
Kawakawa  
Bay of Islands



Tuna  
Paua  
Terakihi  
Inaka  
Kina  
Koura  
Pipi  
Hoki  
Mohi  
Hapuka



## Missing Taonga

These taonga are missing from their home in Kaikōura. If anyone knows of their whereabouts please contact Mark Solomon.



## HUI Ā TAU TRAVEL DISCOUNTS

The Office of Te Rūnanga o Ngāi Tahu has reached an agreement with Ansett New Zealand for a 30% discount on air travel for the Hui āTau. This applies on flights in to both Christchurch and Dunedin. Bookings can be made directly with Ansett or any travel agent quoting this number: MC12658.



Across

- 1 Poutangata
- 8 Atiu
- 9 Ii
- 10 Kā
- 11 Ia
- 12 Mā
- 14 Uhono
- 16 Akiaki
- 18 Eke
- 20 Rō
- 21 Iri
- 23 Te
- 24 Euē
- 26 Rite
- 28 Iriwhare
- 32 Enga
- 34 Auhi
- 35 Oa
- 36 Ana
- 37 Huka
- 39 Tara
- 41 Kūrae
- 42 Ikuiku
- 45 Āe
- 46 Ai
- 47 Oi
- 48 Ina

Down

- 1 Paiarehe
- 2 Ōtākou
- 3 Ui
- 4 Tuma
- 5 Aihe
- 6 Tioka
- 7 Nā
- 10 Kō
- 13 Ākiri
- 15 Nē
- 17 Iirangi
- 19 Neke
- 22 Iti
- 25 Engari
- 27 Ewa
- 29 Huhu
- 30 Ahurei
- 31 Rika
- 33 Noa
- 38 Aewa
- 39 Tua
- 40 Aka
- 41 Kui
- 43 Ui
- 44 Ko

AROWHENUA

TOI



In July this year a hui was held for Kāi Tahu rakatahi at Arowhenua. The hui was a chance for rakatahi to get together and have a good time. There were workshops, activities and some hot debates! It was great fun with games, competitions and sport as well.

The marae was buzzing until the break of dawn as rakatahi did some of the craziest skits. Everyone who attended received a free Toi Rakatahi t-shirt as a souvenir of a cool hui. If you missed out on this one - don't worry! There will be an even bigger and better hui early next year. So stay tuned...

Check out our website.

<http://toirakatahi.ngaitahu.iwi.nz>

RAKATAHI

PŪKANA COMPETITION

WIN a T-shirt!

Send us a photo or draw a picture of a pūkana and you could be in to win a toi rakatahi t-shirt. Wananei! Make sure your entries are in by Friday the 3rd December 1999. The winner will be announced in the next issue of Te Karaka.

Write to the Projects Team  
Ngāi Tahu Development  
P O Box 13-046  
Christchurch

PŪKANA!

It's a fact that if any of us travel over seas we will not be known by our achievements but by what most foreigners perceive to be a strange custom called the pūkana. Yet if we really think about it very few of us know much about the pūkana. Although sticking your tongue out and enlarging your eyes may seem very simple there is actually a lot of history behind the pūkana. It is said that long ago in a galaxy far, far away. Whoops wrong story! Anyway, if you have ever seen poupou then you would have noticed that these also have wide bulging eyes. It is said that these bulging eyes represent the eyes of the ruru or owl. Long ago Roko, god of peace, built a whare wānaka (house of learning) and buried a ruru beneath it. It is said that the pūkana mimics the ruru, the wisest of birds, when it glares at the annoying tiwaiwaka (fantail). So the pūkana in a haka resembles the glaring ruru while the swinging of the poi mimics the fluttering of the cheeky tiwaiwaka.

